

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Mother's Service

Lord of all pots and pans and things; since I've no time to be  
A saint by doing lovely things, or watching late with Thee,  
Or dreaming in the dawnlight, or storming heaven's gates,  
Make me a saint by getting meals, and washing up the plates.

Although I must have Martha's hands, I have a Mary's mind;  
And when I black the boots and shoes, Thy sandals, Lord, I find,  
I think of how they trod the earth, each time I scrub the floor;  
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace,  
Forgive me all my worrying, and make all grumbling cease.  
Thou who didst love to give men food, in room or by the sea,  
Accept this service that I do—I do it unto Thee.

Author Unknown.

From Inspirational and Devotional Verse  
Compiled by Dr. Bob Jones, Jr.



## Mother, Home, HEAVEN

By Sam Jones

"The Lord is my shepherd."—Ps. 23:1.

## THE ROAD TO SODOM

By Evangelist John R. Rice

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."—Gen 13:12, 13.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 1:1.

1. Dr. Ockenga Has Christian Science Editor and President of Unitarians Speak at Church Anniversary.
2. President Carnell of Fuller Seminary Makes New Attack on Fundamentalists.
3. Dr. Alan Redpath of Moody Church Joins Notorious Chicago University Infidel on Program of Church Federation.
4. Dr. Bernard Ramm Defends Those Who Deny Complete Inspiration.

Abraham and Lot were both godly men, saved men. Romans 4 tells how Abraham was saved by grace through faith without works. Second Peter 2:6-9 tells us that Lot was a just man, that he had a righteous soul, that he was a godly man. But how different they were!

Abraham was a fundamentalist, a separatist. He came out of Ur of the Chaldees to avoid mixing with those of false religions; he would not allow Isaac to go back even for his bride; he strictly avoided the ungodly people of Sodom and Gomorrah. Lot was different. He was more "ecumenical." He was a "New Evangelical." He pitched his tent toward Sodom, then landed in Sodom.

You see, Christians still have the old nature, have the constant pull toward the world. The natural man does not like crucifixion and tries to avoid the reproach of Christ. Many of those who are saved still seek the approval and fellowship of the unsaved. So, through all the centuries there has been a sad drift of Christians away from the fundamentalist position, and toward fellowship with the world and with unbelievers. This backsliding produced the Roman Church, produces all the cults, produces modernists or liberals.

Where do modernists get their increase? Do they get drunkards, bartenders, infidels, whoremongers converted, and make them into modernists? No, modernists increase by attrition, by the sloughing off of Bible believers. Modernists are usually the children of halfhearted fundamentalists, or those who were nominally Bible believers until the real test came. Then some who looked like wheat proved to be tares. Then some who responded to the Gospel are found to "have no root in themselves,"

and so in time of persecution or temptation fall away. Or some, like Peter, really saved, sit by the Devil's fire and deny Christ.

The Bible clearly teaches us to expect the sloughing off of Christians, this failure to stand true to Christ and the Bible in times of testing.

This tendency was made clear during the ministry of the Lord Jesus. Were not Joseph of Arimathea and Nicodemus both secret disciples of Christ? But neither one took a stand for Him until after He died on the cross! (John 19:38, 39).

In John 6 Jesus spoke plainly of His deity, called Himself the bread from Heaven, said that only through Him was salvation for sinners possible. "Many therefore of his disciples when they had heard this, said, This is an hard saying; who can hear it?" (John 6:60). And He told them of His coming ascension back to the Father and "from that time many of his disciples went back, and walked no more with him" (John 6:66). Jesus then sadly turned to the twelve and said, "Will ye also go away?" (John 6:67).

Peter was certainly truly saved, but in the time of testing he denied the Saviour, cursed and swore and quit the ministry. And all the disciples "forsook him, and fled" (Matt. 26:56). The failure of Christians to stand true to Christ and suffer the reproach of Christ is an old story.

The Apostle Paul knew this well. To the elders of the Church of Ephesus, he said, "Take heed therefore unto yourselves . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"

(Acts 20:28-30). These preachers were commanded to watch themselves and watch the flock since grievous wolves would enter in, and some of these preachers themselves would lead away disciples after themselves!

In Galatians, chapter 2, read the sad story of how Peter com-

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I hope this sermon will be profitable to all of us. This is one of a series of services for women only, and is held with a special reference to mothers. There are three words that are very closely associated with each other in our minds, and perhaps mean more to us than almost any other three words. These words form the subject of this service: "Mother, Home, Heaven."

Mother! What is home without a mother? How may I ever find my eternal home without a mother's prayers to inspire me and a mother's hand to guide me? History teaches us some valuable lessons on all its pages concerning this thought.

Do you know that Nero's mother was a murderess? She gave to this world the most cruel man in the history of humanity.

Lord Byron's mother was a proud, intellectual woman, worldly-minded in all her ways, and she gave to this world one of the most profligate, dissipated, intellectual autocrats (Lord Byron) the world ever saw.

John Wesley's mother was a praying, painstaking, sensible, pious woman, and she gave to the world one of the richest and grandest characters; and today John Wesley's mother is the grandmother of one of the greatest religious denominations in this nineteenth century of ours.

George Washington's mother was a good, plain, sensible woman, and she gave to the world, to America, a man that won the title, "The Father of His Country."

### How Important Are Mothers!

Someone once said: "If I could mother this world I could save this world"; and another said, "The hand that rocks the cradle rules the world." In a woman's meeting some months ago (and I assert there is no more important meeting ever called together than a meeting of mothers), the question was sprung, "How old ought children to be before we begin to train them for God? to nurture them in the admonition of the Lord?" And one good mother said: "I think we ought to begin at six years of age with our children." A second said: "Why put off so long? Why not begin at the age of five?" And a third said: "I began with mine at four." Another good old mother said: "We must begin to train them in the paths of righteousness from the day we begin to train them to walk." At last a good old mother in Israel arose and said: "I'll tell you when to start: begin twenty

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## Why Go to HELL When it's So Easy to Get to Heaven?

By Dr. W. Hershel Ford

First Baptist Church  
El Paso, Texas

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."—John 14:6.



Dr. W. Hershel Ford

You will find two great Bible truths in my subject. The first truth is that men do go to Hell. The second truth is that it is easy to get to Heaven. Today many people deny both of these truths. They deny the existence of Hell or the fact that men go to a place of everlasting suffering. I hope to prove in this sermon that the Bible teaches the existence of Hell and the fact that men do go there. This is not a pleasant thought, but we must not get away from Bible teaching.

Then some people say that they believe in Heaven, but it is not easy to get there. They say that you must do penance and perform certain works and go through certain ceremonies to get to Heaven. Yet the plain truth of the Bible is that Jesus is the way to Heaven. Anyone who comes to

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Rev. Sam Jones



## INCIDENTS

## Illustrations



By  
Evangelist Robert L. Sumner  
Contributing Editor

## Life Is Short

"Don't dwell on my troubles. Life is short, and I want to enjoy the rest of it," so wrote Olga Duncan to her mother. Just a few months later the five-months' pregnant expectant mother had been brutally murdered—strangled and buried while still alive—by two gunmen hired by her mother-in-law. Her husband's mother, Mrs. Elizabeth Duncan, has been tried by the courts for her crime and sentenced to die in the California gas chamber. However, as long as Pat Brown is governor of California, it is extremely doubtful that the death sentence will ever be executed since he has so vociferously voiced his disapproval of capital punishment in the past.

Little did the unfortunate bride of six months realize the truthfulness of her statement when she said, "Life is short." Job described this fact with the words, "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not . . . Seeing his days are determined, the number of his months are with thee, that thou hast appointed his bounds that he cannot pass" (Job 14:1, 2, 5). Mrs. Duncan lived less than four months after she wrote about life, "I want to enjoy the rest of it."

How much time do you have to live? Are you ready to die? These are important matters and only a right relationship to Jesus Christ can offer any kind of a satisfactory solution.

Congratulations to Missouri State Representative Ealum Bruffett for introducing a bill in the State House that would "bar the teaching of evolution—that man arose from lesser animal ancestors—in any Missouri public school, university or college." The author of the bill is an Ozark Hill country teacher.

## Modern Rip Van Winkle

A fellow down in Hamlin, West Virginia, more than doubled old Rip Van Winkle's record for the nap marathon! To be honest, however, the modern Rip, George Lacy, did not sleep all of the time—he just went to bed back in 1916 and never bothered to get up again.

Sick? Afflicted? Crippled? Not in body, although there is a strong possibility that he was sick in the head. When he died recently at the age of 71, he had spent

the last forty-two years of his life in bed. Nobody really knew for sure what caused his "long night" but a neighbor said it was because he got peeved when his father sold a pet calf. His sister blamed the measles, saying that the whole family came down with the measles in 1916 and all went to bed—George never bothered to get up again.

This incident reminded me of the way some folks unite with the church. They join up, then, for all the good they ever do the church, spend the rest of their days, figuratively, in bed. You cannot count on them to do any work. You cannot depend upon them for any support. You cannot expect any encouragement from them. Like George, they are around, but that is all. To all such Paul charges, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:15, 16).

A thief broke into the car of Evangelist Ted Fox at Bunkawa, Oklahoma, and stole eight Bibles, several Christian books and a considerable collection of sermon notes. Let's hope the thief "studies" his loot!

## Millionaire's Misery

Mrs. William Wrigley, Jr., who died a few weeks ago, outlived her multi-millionaire husband by more than a quarter of a century. If there is a tendency on the part of any to envy this woman for her millions, let me hasten to add that for the last eleven years of her life, Mrs. Wrigley was in a coma. As far as personal enjoyment was concerned, she might just as well have been a pauper without a penny. She was not conscious of her wealth. She did not personally possess her property or have the use of her money.

In much the same manner, many Christians live in spiritual poverty. They are heirs of God and joint heirs of Jesus Christ—spiritual millionaires—yet they do not take advantage of their inheritance. Failing to possess the possessions that are theirs to possess, they live in a "spiritual coma" without any seeming consciousness of what God has made available to them through Christ. Like Joshua and the children of Israel, the Christian of the twentieth century will not claim any more of his possessions than "the sole of [his] foot shall tread upon" (Joshua 1:3). Let us "go in to possess the land, which the Lord your God giveth you to possess it" (Joshua 1:11).

Evangelist Sumner can be seen and heard:

Thru May 3:  
Green Corners Baptist Church  
Belding, Michigan  
May 5-17:  
Grace Gospel Church  
West 12th Street & Adams Avenue  
Huntington, West Virginia



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## Praise the Lord!

April 10 we paid the broadcasting fee for five of the Sundays of the "Voice of Revival" during March. We had to dig a little, and pray a lot, but we feel greatly encouraged that God is raising up friends who are blessed by and are led to support this nation-wide broadcast. Again we had to use some undesignated gifts for the radio which might otherwise have gone to our Free Literature Fund or our Ministers and Missionary Subscription Gift Fund, but we are grateful to God and our friends for helping to pay another month's broadcast.

## I Lay in Bed and Listened to Myself Preach!

After speaking three times at Calvary Baptist Church during the day and completing dictation of the article, "The Road to Sodom," in this issue, Sunday night I went to bed at 11:00, turned the radio in to WLS, Chicago, and heard the broadcast of the "Voice of Revival." As I was blessed by the sweet singing of the radio choir and the Joanna-Joy duet, I thought that thousands more all over the United States and Canada east of the Rocky Mountains were hearing the same broadcast. When my sermon came on, "The Rich Man in Hell" who, though his body was in the grave, yet saw and heard and cried and remembered and suffered and prayed in Hell, I felt moved to pray that God would stir multitudes of Christians to a new concern about lost loved ones and neighbors, and that God would bring conviction to many a sinner and cause them to seek Christ during these nation-wide broadcasts. I am particularly glad for the three big 50,000 watt clear-channel stations—WLS, Chicago, 890 KC, 11:00 p.m. CST; WFAA, Dallas, 820 KC, 7:30 a.m. CST; and CKLW, Detroit, 800 KC, 2:30 p.m. EST, as well as many smaller stations.

Will you earnestly pray with us for God's blessings and power on this half-hour "Voice of Revival" broadcast each week?

## "I Pray for You Every Night and Have for Fourteen Years"

That is what a letter from a good Christian says which we read in devotions at the Sword of the Lord Foundation this morning. Thank God for that! Oh, for thousands to hold us up daily in prayer!

These notes are dictated in the car as Mrs. Rice and my secretary take me to the airport. I fly first to Fairfield, Iowa, to speak twice today, with Dr. Bob Jones, Sr. speaking twice. Then will follow dates at Sioux City and Des Moines, Iowa; Indianapolis, Indiana; Grand Junction, Durango, and Denver, Colorado; then Stockton, Oakland, Anaheim, Arcadia, and San Diego, California. But I have my dictating machine along and will answer mail and write for THE SWORD OF THE LORD and, I hope, do some dictation on my proposed commentary on the Book of Acts. How I need your prayers! I will fly home for a day or two at a time when possible.

\* \* \*

## Godly Influence

Eleven children of Andrew Murray, the saint of South Africa, grew to adult life. Five of the six sons became ministers of the Gospel, and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers, and thirteen became missionaries.

—Alliance Weekly

## Hail, Pillsbury Bible College

By the Editor

On the Co-operating Board of the Sword of the Lord are distinguished Christian leaders, men greatly used of God. Among them is Dr. Monroe Parker, president of Pillsbury Conservative Baptist Bible College at Owatonna, Minnesota. Dr. Parker is a greatly used evangelist, a distinguished editor with a doctorate of philosophy. He has had ideal training and experience for his work as president of the Pillsbury Bible College.

Pillsbury Bible College is a four-year, degree-granting institution. The school is owned and controlled by the Baptist Convention of Minnesota, which is affiliated with the Conservative Baptist Association. However, while the school is soundly Baptist in doctrine, it is not sectarian in spirit, and young people of many denominations will be interested in the strong Christian training and the fidelity of the fundamentals of the Christian faith here.

Pillsbury is a Bible college, so students may have a double major, that is, one may take a course majoring in Bible and Christian education or majoring in Bible and Greek, or major in Bible and the missionary course or in the pastoral course.

Last year there were 100 students. This year there are 136.



Dr. Monroe Parker

Of these about sixty are ministerial students, and about the same number, including some of the ministerial students, are preparing for the mission field. All the present faculty expect to return next year and most of the student body, and the advance applications for enrollment indicate that the school will be filled to capacity next year with about 150 students on the campus, and some married ministerial students with apartments outside.

After long experience with schools I find that educators are generally poor business men and many a Christian school does not really succeed because of poor and careless management in the realm of business administration and discipline and other management problems. Dr. Parker, I find, has stopped waste and it now appears that he will keep the school within its budget. I found that student and faculty morale is high, the spiritual life is strong, and there is a fine feeling of orderliness and authority in the school.

The expenses at Pillsbury College are really very reasonable. I find that room, board, tuition, and other expenses amount to only \$640 for the year, not including the student activity fee.

There has been a great shift in the centers of Christian education in America. Now the centers for turning out soul winners, defenders of the faith, and strong church builders have shifted to schools like Bob Jones University, Tennessee Temple Schools, the Baptist Bible College at Springfield, Missouri, and Pillsbury College. And Pillsbury, which at present is one of the smaller schools, should grow rapidly under the administration of Dr. Monroe Parker and his loyal helpers. We expect it to become one of the principal strongholds of fundamental Christianity in America.

Prospective students and those who wish to help support a strong, faithful, thrifty, well-managed Christian school with definite evangelistic emphasis and loyalty to the faith should write President Monroe Parker, Ph.D., Pillsbury Baptist Bible College, Owatonna, Minnesota.

## The Dusk

By Rev. John Wilder  
Calvary Baptist Church  
Harlingen, Texas

This story is based on the actual experience of a Texas pastor.

The people sat quietly in the great living room and talked in low voices. Upstairs a battle was being fought, and the neighbors folk had gathered, some out of curiosity and some out of a desire to help.

The doctor had been up there a long time, for several hours it seemed. Relatives had been sent for, and most of them had arrived. They sat in strange discomfort among the neighbors, or they walked aimlessly about the living room or the wide front porch.

There was a little stir at the door. It was the preacher. Hat in hand, he walked through the living room, nodding kindly to the people but intent on getting upstairs as quickly as he could.

At the end of the hall he found the door to the front bedroom. It was open, and without knocking he went in. The doctor sat in a chair by the bed. He held the girl's slender hand in his great hand, and he searched the white face with his eyes.

Behind the doctor stood the man and the woman. They were handsome people, with an air of elegance and good-breeding about them. The man nervously fondled the heavy gold chain that crossed his vest between the two little pockets. The diamond on his finger reflected the gentle light of the late afternoon sun. The woman's eyes were sad, and there were dark circles under them. Her hand rested lightly on the arm of her husband as if to draw strength from him. Every eye was on the face that blended so well into the whiteness of the pillow.

The eyes of the girl opened and every other breath in the room stopped for a moment. The doctor stood up and motioned the parents to the bedside. They bent over the still form but neither of them would sit down. Instead, the mother motioned to the preacher. Quickly he moved forward and sat down in the chair beside the bed. Then he took the pale hand of the girl in his own hand, and his voice was thick with emotion as he spoke.

"Dorothy," he said, and his voice was as gentle as a breath of air. "Dorothy, we are all here—your mother and dad, your aunts and uncles, and many of your friends. We all love you, Dorothy, and we want to ask a great favor of you right now, if you will."

The eyes opened wide in the pale face, and the girl nodded slightly to show that she understood.

The preacher went on. "Dorothy, you know that the Lord Jesus died on the cross to pay for your sins. You know that He loves you and that He can save you right now at this moment, if you will open your heart to Him and trust Him for salvation."

The softness faded from the brown eyes. The white face set in a sort of unholly stubbornness, then the young woman feebly replied, "Sir, my mother brought you here. I did not ask for you. Why is my mother so interested in my soul? She took no interest in it when I was a child. No, Sir, if there was nothing to the religion of Jesus when I was a little girl, then there's nothing to it now."

The eyes wavered for a moment and the voice trailed off, weakened by so long a speech. The preacher arose from the chair and the doctor moved forward. But this time he did not sit down. Instead, he held the limp wrist closely for a long moment. Then he pulled the sheet over the thin white face. Outside, the dusk spread its dark wings over the city, and the parents knew the sun had gone down.

— THE END —





By Aunt Joy

## The Vine That Had No Flowers

By Ken Anderson

Lola Manson found life dreary in the dingy basement apartment. If she were well and strong like other girls, it might not have been so bad. The very summer they moved into the apartment, the girl became sick. The doctor said she must not go to school for at least a year. He wanted her to go to a children's hospital, but her father was too poor for that.

Perhaps the hardest thing of all, though, was that Lola's father and mother were not kind to her. Mr. Manson had never been able to keep a good job, because he was drunk so much. Mrs. Manson had dreamed of an easy life, and when things became so dark for her, she became unbearably cross.

"It seems you could at least stay well!" she said to Lola one day. "Haven't I enough misery without a sick child to look after?"

Harsh words like this always brought bitter tears to Lola's eyes. She would go out into the damp courtyard, and find a quiet place where she could cry unseen.

One day, early in spring, her mother had been unusually cross.



"I wish you had never been born!" she screamed.

Quietly Lola slipped outside.

She sat for a long time just thinking. Then her eyes drifted to the things around her. There was a high wall around the small yard because the owner did not want others to bother him. Lola often wished she knew what lay beyond the wall. Of course, she had seen the street. But people lived behind the side walls. Perhaps children lived there, too.

If Lola lived in one of the upstairs apartments, she could see over the wall. Those apartments cost too much money, though. She supposed the Manson family would always live in the musty old basement.

There was one good thing about the courtyard. She could look up at the sky.

Often the sky was gray with smoke from the factories. Today, though, it was clear. A few clouds drifted lazily across the blue. Lola watched them for a long time.

A bird flew high overhead. "It must be wonderful to be a bird," Lola thought.

Why had God made it so she must live in a dark, dingy basement apartment? She did not know much about God. She had always thought He was very wise. Yet there were many things she could not understand.

Perhaps God had forgotten all about her. That was a foolish thought. How could God forget about her if He did not even know there was such a girl as Lola Manson? She had never known God. So she supposed, of course, that God knew nothing about her. She kept looking into the sky. The more she looked the more she wondered how she might find God.

"I want to know Him," she whispered softly. "I want to know God."

She wanted to whisper more, but those were the only words she could say. So she repeated them. "I want to know Him. I want to know God."

Then she sat for a long time. She just sat—not thinking, not doing anything.

She probably would have sat that way for a long time, but suddenly she saw something. Why had she never seen it before?

Over by the wall she saw a small vine. Quickly she went to it. "What kind of vine was it?" she wondered. "Well, it had thorns. Perhaps it was a rose vine. A rose vine! Could it be?"

The vine was almost dead, for no one had looked after it. Perhaps if someone gave it some care, perhaps then it would grow flowers. Perhaps it might even grow flowers by summer.

Lola hurried into the house. She found a small bucket. She filled the bucket with water, and then hurried back outside.

First, she knelt beside the vine. She carefully pulled up all the weeds around the vine. Then she loosened the earth, and soaked it with fresh water. After that, she lifted the vine and helped it cling to the wall.

"If I tend it carefully," Lola said softly, "it will grow and . . ."

"What are you up to now, child?" A harsh voice caused the girl to turn away from her work.

It was Mrs. Manson, Lola's mother.

"What foolishness is this?" Mrs. Manson wanted to know.

"I . . . I'm only playing," Lola answered. "I found this vine, and I wanted to care for it."

Mrs. Manson reached down to examine the vine. For a moment it looked as though she would pull it up. Then she turned away.

"Come into the house," she told Lola. "You've been out enough for today."

There were more days, and Lola spent many of their hours watching the vine and caring for it. The vine began to grow. There were cracks in the wall, and the vine reached for these cracks so that it could have more room to spread its leaves.

Lola loved the vine, and as spring passed and summer came, she watched anxiously for any sign of a rosebud. She watched patiently, too, but at last she began to fear there would be no flowers at all. Not even one.

Many times she found what she thought were buds. Perhaps there were buds. Perhaps not. Anyway, they never opened into flowers.

Sometimes she tried to pray that flowers could come. The only trouble was that she did not know how to pray. She did not have the slightest idea even how to start. Maybe that was why the vine grew no flowers.

At last summer was gone, and the sharp bite of autumn could be felt in the air. It was no longer possible for even one flower to grow. In a few more days frost would kill the leaves. The vine would fall asleep until another spring.

Disappointment filled Lola's heart. She sat by the wall and sobbed aloud.

Suddenly someone struck her a sharp blow across the face. The blow knocked her down alongside the wall.

"Now what on earth is wrong?" Lola's mother demanded. It was she who had struck the girl. Her eyes flashed with anger. "Tell me! What are you crying about?"

"My vine hasn't grown even one flower," Lola said.

Mrs. Manson had not noticed how much the vine had grown. Now she looked at it.

"You stupid child!" she shouted. "Is this what bothers you? Well, I'll take care of that!"

Before Lola had a chance to say a word, Mrs. Manson grasped the vine with both hands. She jerked it angrily from the wall, and tore up the roots.

"No!" Lola begged. It was no use. Already the vine lay uprooted on the ground.

Mrs. Manson turned and went

## Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. Please give exact statistics, as far as possible, concerning conversions, rededication, additions, etc. We especially appreciate reports from pastors and chairmen of union campaigns.)

In March **EVANGELIST JACK YOST** of Route 2, Berwick, Pennsylvania, held a week of meetings at the Christian and Missionary Alliance Church in Berwick. Rev. Robert Francis, pastor. The Lord blessed with two souls saved and two rededications. March 15-29, services were held by the evangelist in Cumberland, Maryland, at the First Methodist Church, Rev. Everett Culp, pastor. There were two first-time professions of faith and fourteen rededications.

There were 98 first-time decisions for Christ and 174 restored from backsliding or who gained assurance of salvation in a meeting which concluded the last Sunday in February at the West End Presbyterian Church, Hopewell, Virginia. **EVANGELIST JIM MERCER**, 2844 Elizabeth Lake Road, Pontiac, Michigan, did the preaching. In his report he says, "The remarkable thing about this meeting was the majority of the 272 decisions were among high school juniors and seniors."

The Seneca Baptist Church of Seneca, Illinois, had evangelistic services March 22 through the 29th, with **REV. L. A. SWANSON** of the Ambrose Baptist Church, Fayette, Ohio. The pastor, Rev. R. B. Hardy, Kankakee, Illinois, reports that souls were saved, though he gives no definite number.

There were 4 decisions, 3 conversions and 1 rededication. This seemed to be the service that opened the door for a good meeting. We had planned for a 2 weeks' meeting, but God was gracious and we continued for 3 weeks with the largest crowds we have ever had. At the close there were 32 conversions and 24 rededications. Since the revival closed on March 8, we have had 3 more wonderful conversions.

The Second Baptist Church of Greenville, Kentucky, has just concluded a revival crusade with **REV. JERRY BROCK**, pastor of the Valley View Baptist Church in Longview, Texas. There were 18 who joined the church for baptism, 2 by letter, and many backsliders reclaimed for service. The pastor of the Second Baptist Church is **REV. RANDALL GREEN**, who held a revival himself at the Antioch Baptist Church in Henderson, Tennessee, March 9-15. There were 10 forward for baptism, 1 by letter. Rev. Louis Rideout is the pastor of this church.

March 23-28 **EVANGELIST DOUGLAS CANNADY** held a revival at Pulaski, Indiana, in a country church, Paul's Chapel, where Rev. Russell Hamilton is pastor. He reports that hearts were stirred each night as the Gospel was preached. 5 people were saved. The pastor further states, "I feel that the revival was far more than just a week of meetings, but that its effect will continue to be felt throughout the year."

The Canton Baptist Temple, Canton, Ohio, closed a great revival on April 5. **DR. B. R. LAKIN**, 2695 Cleveland Road, Wooster, Ohio, was the evangelist, and the Blackwood Brothers Quartet provided the special music. Rev. Robert B. Johnson, minister of music at the Temple, directed the music.

Pastor Harold Henniger reports that there were 136 conversions and additions to the church. The church, he reports, was filled for every service, and the Sunday School attendance on Easter Sunday, the beginning day of the campaign, was 3,430, and on April 5, 2,768.

**REV. BILL M. ANGEL**, 205 Central Avenue, Parsons, West Virginia, who is pastor of five churches in the mountains of West Virginia, wrote April 4:

"Last month I began a revival in my largest church. It has a membership of 115. Our attendance was good each night and averaged about 125 the first five nights, but there seemed to be very little interest. Until the sixth night there had been only 2 decisions. On Friday, the sixth day of the meeting, I found it very difficult to get a message ready. Nothing seemed to be what was needed. On my desk in my study was a copy of THE SWORD OF THE LORD. I picked it up and read your sermon, 'Watching Jesus Die.' It seemed that this was sent from the Lord. I read it over several times and decided to use this for my message. I didn't read it, but made notes and preached it as God helped and led me. This was just what our meeting needed. That night

"Your paper means more to me than most any of the books in my library. I depend on them very much."

"Thanks again for your sermon, 'Watching Jesus Die,' for I feel this was a great help to our revival."

From January 19 through February 1, **REV. DON L. WOMACK** of 2547 Pershing Avenue, Memphis, Tennessee, was with the First Baptist Church of Owasso, Oklahoma, pastored by Rev. G. L. Hobbs. In this meeting there were 27 professions of faith, 4 joined the church by letter, and 22 rededications. From March 16-29, Rev. Womack was with the First Baptist Church of Broken Bow, Oklahoma, Rev. V. M. Piland, pastor. In this revival there were 8 professions of faith, 4 joining the church by letter, and 4 rededications. Brother Womack also adds, "Just this week I used your booklet, 'What Must I Do to Be Saved?' in leading a family to Christ."

**REV. BOB STOCKTON** of 5250 South Concord, Indianapolis, Indiana, held two one-service meetings recently with the following results: At the Bible Baptist Church in Knox, Indiana, 2 came forward for salvation, and others for rededication. At the First Baptist Church of Rensselaer, Indiana, 6 came making first-time decisions for Christ, with others rededicating their lives to the Lord. "Never before have I experienced such great freedom in delivery. Apparently it must be due to my surrender, finally, to God's ultimate service for me."

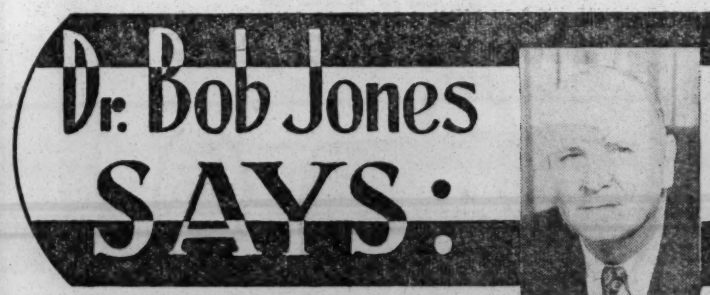
Rev. Stockton hopes to soon resign his employment and his church and step out into the field of evangelism. I hope that our friends will pray for this young man who so much wants God's blessings upon his ministry.

He will come to a church of any size and you may contact him at the address given above.

**EVANGELIST TOM LANDERS**, 901 North Nursery, Irving, Texas, reports 291 conversions in recent rallies in Tokyo, Osaka, Yonaga, and Matsuyama, Japan, with many thousands attending. The Japanese meetings concluded an evangelistic tour which took the Dallas evangelist and soloist Dwain Herring through Europe, the Middle East, and the Orient.

**EVANGELIST BOB PERSSON**, 339 Rice Drive, Beloit, Wisconsin, held a meeting March 11-22 in the Community Baptist Church at Milledgeville, Illinois. Pastor W. F. Schroeder reports that in spite of bad weather God gave a good

(Continued on page 5)



It suddenly occurred to me recently that if there were no preachers in America except Bob Jones University graduates, there would be a good, uncompromising, orthodox, Bible testimony in all the states of the Union as well as in many foreign countries. When I founded Bob Jones University thirty-two years ago, I believed with all my heart that God was directing me. I know now that God called Bob Jones University into existence and trained it for this day. The devil has fought the school since it was founded, but he has been defeated in every attack. My friends, if you could see the letters that come to our desks, and if you had the contacts we have, with our former

students all over the world, and if you could come on Bob Jones University campus and breathe the air and sense the presence of God in the school, you would understand why we keep on keeping on fighting the battle for God.

Now, you can help us. You can pray for us every day. You can help us by turning to the school the right kind of young people who can be trained for real, uncompromising, Christian leadership. You can also invest some of the Lord's money in this work. Won't you let us hear from you? Thank you, and God bless you.

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## Mother, Home, Heaven

(Continued from page 1)

years before the birth of the child with its mother!"

O sisters, if you will give a child a good mother she will see to the training of that child, and she will begin at the right age.

The mother! I want to say here this morning that in reading the history of King Josiah, in the Bible, in a period of corruption and wicked influences, with nothing to bring him to a pure and holy life, I've often wondered at his being such a good man in the midst of such wickedness and corruption; and I can trace Josiah's goodness to no other human source than to the fact that he had a good mother. I say to you all this morning, if you will take the Bible, and the preacher, and the church, and all means of grace, and put them all on this side of me, and put my good mother on this other side, and ask me: "Which will you take, and endeavor to make your way to God the most successfully?" I believe I'd say, "Take the preachers, and the Bibles, and all other means of grace away from me, but leave me my good mother, for I believe she will succeed in carrying me to Heaven."

A good mother is the greatest blessing ever bestowed on a family of children; and a godless, wicked, worldly mother is the greatest curse that ever blighted a home! I can understand how men can be wicked. I can, in a measure, understand how it is men can forsake God and live a worldly life; but the most terrible moral anomaly and monstrosity in the universe today is a godless, Christless mother, with innocent children playing around her home. O mothers, of all beings in the world, God demands of you that you be the purest and the best!

### Mothers Need the Good Shepherd

I have said this much as preliminary to what I shall read, discuss, and comment upon this morning—the Twenty-third Psalm:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou

anointest my head with oil; my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

I am glad, my sisters, that all commentators are agreed that David is the author of this Twenty-third Psalm. It makes little difference to me just now who is the author of the Nineteenth, or the Fiftieth, or the Seventy-third Psalm; but I am especially glad to believe that David is the author of the Twenty-third Psalm.

You know that David was the shepherd boy who cared for the flocks of his father, and when he penned this psalm no doubt his mind ran back over his youthful days when it was his duty to care for his father's sheep. David remembered how, in the morning, he led the flock forth to the pasture, and how, in the afternoon, late, he brought them back to the fold. David remembered that it was his special care to see that all the sheep were provided for. When the little young lambs, by want of strength, could not walk to the pasture, he took them in his arms and carried them to pasture. And David remembered how, when the old and decrepit sheep were left in the fold and couldn't go to the pasture, after he reached the pastures in the morning, as the grass with dew was wet, and tender and sweet, he pulled up great armfuls of the tender grass, and in the evening carried it back to the fold for those old and decrepit sheep.

If I am young and without strength, my Shepherd will carry me to the green pastures. If I am old and decrepit and cannot get to the green pastures, my Shepherd will bring the sweetest grass to the fold for me.

"Even down to old age all My children shall prove My sovereign, eternal, omnipotent love; And when hoary hairs shall their temples adorn, Like lambs they shall still in my bosom be borne."

Blessed be God! Christianity, with its every truth among men, is the only institution that proposes to look after the gray hairs of the world! Mothers and fathers in gray hairs, defenseless and friendless, when your children forsake you, God will take you up.

"The Lord is my shepherd." David remembered the day when

the wild beasts came down upon his sheep and carried off one of his lambs; how he followed the beast and overtook it and slew it, and brought the lamb back to the fold. He remembered how water, and food, and shelter, and every necessary comfort were provided for his sheep; and now looking over the picture of his youthful days as a shepherd boy, he lifted his face to God and said: "O God, as I am greater than a sheep, and as thou art infinitely more great than I am, so much more art thou my shepherd, and I shall not want."

### God Can Comfort and Satisfy the Heart That Loses Loved Ones

"I shall not want." There is a place in God, mother, that you ought to seek—where no vacuum left by the loss of anything leaves a wound in your soul. The time comes to us in our peace with God where we can give up all, and yet praise God for His love, and when it seems we have more left than when God began to take from us. There is that scattereth abroad and yet increaseth. I shall thank God as He takes my children, for I shall want them more in Heaven than on earth. Did you ever read that precious book, *Stepping Heaveward*? Every mother should read that book. As you turn its pages you will involuntarily write on the margin, "That's me; that's me." Oh, what a book of light!

I recollect an incident of a father and mother. The father was a physician, and their little Willie was ill, and growing worse for several days, until at last his condition was critical. About midnight one night the mother came down and walked into the sick-room where her husband sat by little Willie's bedside. As she entered she threw her eyes upon the pale, hard-breathing little invalid, and as she looked at him she threw herself on her husband's breast and cried out in an agony of fear: "O husband, God is going to take our little Willie away!" and she sobbed and cried aloud.

Directly the husband looked up and said: "O wife, don't say God is going to take our child from us, but if little Willie is not better by daylight, we will give him to God."

Oh, precious mother, that can see her child transplanted from the thorns and brambles of life to the roses of the paradise of God, and say: "I have given God a child!" Thrice happy that mother who has a child in Heaven! That mother who has a sweet one in Heaven is a better mother to those she has left than she ever would have been if God had not given her a child in Heaven! Oh, how those little waxen, ice-cold fingers bind our memories back to many a hasty word and act scattered along our backward track, and Oh,

"How those waxen hands remind us, As in snowy ceremonies they lie, Not to scatter thorns, but roses, For our meeting by and by."

"The Lord is my Shepherd, I shall not want." I shall not want! I shall not only have protection, but if the enemy approacheth, God will throttle that enemy. If I want food, God will bring it me, and whatever my needs are, my sweet faith takes in all the providential beneficence of God, and I shall never lack for anything. You will be happy the day you settle the question and say: I'd rather be the least of them and in rags than wear a royal diadem and sit upon a throne.

### Pity the Woman Who Seeks Satisfaction in Social Life, Clothes, or Entertainment

There are women in this city that the society of this town bow and scrape to in their presence, and they imagine themselves queenly beings, but the woman that bows in loving faith before God is the honored one among good women. Society! society! A leech of the heart, and when society shall fix itself upon your lifeblood, it will draw the last drop of blood out of your heart, and you'll be a bloodless, heartless woman, and that's the worst thing God's eyes ever looked upon—a woman without a heart! You

(Continued on page 5)

## A Consecrated, Gifted Musician and Youth Leader

By the Editor

I know a young man who will soon be available as youth director and music director for a good, sound church. He is a graduate of Wheaton College, is married, has two small children, is a good song leader, remarkable pianist. He has had fine success with young people, directed young people's camps, built young people's choirs, supervised young people's meetings. He has strong, high Christian standards, is in the early thirties. Address the editor, please.

## Mother's Work

Nobody knows of the work it makes,  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows—but Mother.

Nobody listens to childish woes,  
Which kisses only heal;  
Nobody pained by naughty blows,  
Nobody—but Mother.

Nobody knows of sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody—but Mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of patience sought,  
Nobody—but Mother.

Nobody knows of anxious fears  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but Mother.

Nobody kneels at the throne above  
To thank the Heavenly Father  
For the sweetest gift—a Mother's love,  
Nobody can—but Mother.

—Selected

## Anxiety for Conversion of Children

There was in my ancestral line an incident so strangely impressive that it seems more like romance than reality. It has sometimes been so inaccurately put forth that I now give you the true incident.

My grandfather and grandmother, living at Somerville, New Jersey, went to Baskingridge to witness a revival under the ministry of the Rev. Dr. Finley. They came home so impressed with what they had seen that they resolved on the salvation of their children. The young people of the house were to go off for an evening party, and my grandmother said, "Now, when you are all ready for the party come to my room, for I have something very important to tell you." All ready for departure, they came to her room, and she said to them, "Now, I want you to remember, while you are away this evening, that I am all the time in this room praying for your salvation, and I shall not cease praying until you get back." The young people went to the party, but amid the loudest hilarities of the night they could not forget that their mother was praying for them.

The evening passed, and the night passed. The next day my grandparents heard an outcry in an adjoining room, and they went in and found their daughter imploring the salvation of the Gospel. The daughter told them that her brothers were at the barn and at the wagon-house under powerful conviction for sin. They went to the barn. They found my uncle Jehiah, who afterwards became a minister of the Gospel, crying to God for mercy. They went to the wagon-house. They found their son David, who afterwards became my father, imploring God's pardon and mercy. Before a great while the whole family were saved; and David went and told the story to a young woman to whom he was affianced, who, as a result of the story, became a Christian, and from her own lips—my mother—I have received the incidents. The story of that converted household ran through all the neighborhood, from family to family, until the whole region was whelmed with religious awakening, and at the next communion in the village church at Somerville over two hundred souls stood up to profess the faith of the Gospel.—Talmage.

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For instance, in 1 Chron. x. 14, it is stated that Saul enquired of a familiar spirit, "and enquired not of the Lord: therefore he slew him"; while in 1 Sam. xxviii. 6, we read that "When Saul enquired of the Lord, the Lord answered him not." Here is presented to the Bible student the difficulty of an apparent contradiction which, however, is readily explained by referring to this Concordance, where we find that in 1 Sam. the Hebrew word translated "enquired," is "שָׁאַל" SHOAL, to ask; while the Hebrew word in 1 Chron. is "דָּרַשׁ" DORASH, to search out, to search after." Thus we find there is no contradiction, for it is true that Saul did ask (שָׁאַל) SHOAL of God in an indifferent way; and it is true that Saul did not search out (דָּרַשׁ) DORASH or seek earnestly for an answer from God. It is also true that while he did only ask of God, he did earnestly seek of the familiar spirit, 1 Chron. x. 13; 1 Sam. xxviii. 7.

The design, therefore, of the present work is to place before every Bible Student the means of readily obtaining this assistance, by enabling him to ascertain the full literal meaning of the Hebrew words in any passage he may be desirous of investigating; a point of no little consequence when it is known that one word in the English version, in various places, represents what is in the Hebrew expressed by several, and at times very different, words. Price \$7.95

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## Mother, Home, Heaven

(Continued from page 4)

know what society does for a woman. A woman that enters society and goes the giddy rounds forgets her children, and God, and everything, and she comes in contact with the most heartless creatures God ever saw, and by and by she is transformed into a heartless wretch like those around her.

I never went into society myself—they wouldn't let me in—maybe because I was too poor, or else I would tell on 'em. I only know of it as society women who've been reformed have told me, and to tell the truth, I never did see many reformed society women. They're as scarce as hen's teeth, as the old saying is. God pity a woman that has forgotten God, and all she thinks about is: "How will I shine?" and, "What spot must I rub next to make it shine?" and, "What will I wear next?" or, "I've been eclipsed at Mrs. So-and-so's house, and here's another about to eclipse me"; or, "If they jump up and crack their heels together three times, I must jump up and crack mine four times. I must try to beat this mean old thing." Didn't you ever try to beat a neighbor on fine houses and entertainments?

The Lord pity a woman that will sacrifice every thing the Lord holds dear for the sake of trying to outshine someone else! Good women try to shine *within* themselves! Fool women try to outshine others! Draw your own conclusion, sister, as to which class you belong to! The minute you begin to talk about society, there's a whole lot of poor, ignorant, innocent women who say: "I never heard of that; no such thing as society." Yes, and you look as if all you needed were a pair of little golden wings, and you'd be off to glory!! Sister, you know what I'm talking about! Let's turn loose all things that interfere with heart, and sympathy, and godliness, and let's bid them an eternal farewell!!

### What Shame: the Woman Who Serves Wine, Beer, Cocktails!

A mother—a heartless mother—who in her love for show, and love for criticism on that line, and for the purpose of being spoken of in the circles of society, will set wine, and beer, and brandy on her entertainment table, will sacrifice the sobriety of her husband and children, and doom both to Hell forever to have a little finer champagne, and have her society friends smack their lips over it and say: "That's the best in town!"

I'll tell you another thing. You'll never reform Cincinnati, or New York, or any place else from intemperance, and degradation, and death, until you reform the respectable people of this country! You can put that down. As long as mothers run barrooms at their homes, you can't blame men for running barrooms on the street corners of the town; and mothers who train their children at home to drink can't blame the children for going to barrooms and getting it whenever they want it. I have known mothers to set out brandy and wine at their home, and in the gay flirtations of life the loved ones began to dissipate and drink; and I've had that mother come to me afterward wringing her hands, and with a look of infinite despair on her face, say: "Help me, for God's sake, to save my husband and children, for they seem already to be beyond the reach of the arm of God!" How many mothers in this house today whose heart is bleeding, drop by drop and hour after hour, because of their children's sins, and yet they have been contributing to the transgressions of their sons and husbands.

"Mother" ought to be the synonym of all that's pure, and holy, and good, but instead of that, it has reached a point in this country where mother means simply an idle name, and her interest and care for the soul of loved ones is no more than if they hadn't any souls to be interested in great questions at all!

There's a mother out there who has spent more time in preparing her daughter for the ballroom

than she ever spent on her knees praying God to save her daughter from Hell! What do you expect from the children of such mothers as that? She will have the finest dressmaker in the town two weeks on a dress for her daughter, and when that dress gets home that mother will spend more time altering that dress than she ever spent on her knees in her life praying to save her daughter from Hell. What can you expect from women like that?

I've said many a time if I had to marry a thousand times—and I'm like the Irishman who said, "I hope I'll never live to see my wife married again"—the further I could get away from the giddy pleasures and sinful amusements of life to get me a good wife, just that much further would I go. I would never go to a ballroom to get a first-class wife. You can get wives in ballrooms, but I never said what sort. God gives a man a good wife, and you know who gives him a bad one.

Mothers, there are thousands of influences around us today that speak out in unmistakable language, "Call a halt." Let us turn our faces toward God this morning and say: "The Lord is my Shepherd," and the Shepherd of my children, and we shall not want for purity, or for honor, or for pleasures, or for sustenance, or for anything that is best for us in life and in eternity. The way to keep yourself from want is to keep somebody else from wanting. The best way to get God's help is to pitch in and help someone else, and God will help those that try to help others; and if every mother in town would do her best to try and reform her own home and the homes of others, oh, what a glorious country we would have.

### The Sin of Idle Women

One great curse of this century is idle mothers and idle daughters. There are women in this country who board around continually. They never turn their hands to anything useful in the universe. They never stitch, they never hem a handkerchief, never darn a pair of socks for their husbands, and they never do anything. All they do is to manage to get down to the breakfast table every morning before the dining room is closed, and then they say sometimes: "It seems to me they could be a little more accommodating round here, and run the thing a little later than they do." They manage to get down to dinner or supper, and that's about all; and if they ever get out it is to go to some entertainment, or theater, or to some millinery shop, or to some first-class dry goods house. What's such an anomaly as that worth? Nothing in the universe. Nobody in this world can be any account and do nothing. Nothing! Why, if some of you women of that sort were to die tomorrow, and they were to keep it out of the newspapers, nobody would know you are dead unless it be those who miss you at the theaters, and the milliner wouldn't see you. I don't know even whether your husband would miss you. I reckon, though, he'd miss you about the time the monthly bills usually come in. I reckon he'd miss you then!

Sister, no matter how much your husband is worth, if you are not necessitated to work for yourself, go out and work for others. I declare to you today, if I had the means and opportunities that some women in this house right now have, I'd visit homes, and make calls on the poor, and do everything that would be of benefit to mankind. You see some women who say, "I haven't any use for this poor white trash," and nine out of ten of these very same came from that sort of stock. A generation or two back you'll find that some poor financier, or poor white folks, pitched in and made a whole lot of money, and you're their daughter or their granddaughter, with an immense fortune to start with; and perhaps your husband came from the same sort of stock; you unite your fortunes, and you think you are princely people. A magnificent family—whose father maybe was a rag dealer. If there's any class of people in this world I've a con-

## With the Evangelists

(Continued from page 3)

meeting with 4 professions of faith, 30 rededications, and 4 young people giving their lives to the Lord to be soul winners. The pastor recommends Brother Persson as a hard-working, sincere and honest evangelist.

We are happy to have this fine letter from our good friend **EVANGELIST TOM C. FAIR** of 3431 Southeast 36th Avenue, Portland 2, Oregon.

"No doubt you know my wife was in Tucson, Arizona, last November recuperating from pneumonia when she suddenly fell and broke her back. I was with Ford Porter in Indianapolis at the time and had to cancel all my engagements and went to be with my wife. I stayed there in Arizona with her until February 4 at which time I resumed my schedule starting in the first meeting in Tempe, Arizona. From there I went to Portland, Oregon.

"In Portland, February 15 through March 1 God gave me a great meeting at the Trinity Baptist Church. There were 35 saved there, with scores of others who came for other decisions. From there I went to Kansas City, Kansas, in the Olivet Baptist Church where again the Lord blessed in a wonderful way. There we had 21 saved and many other decisions for various things. It

tempt for it's these kind of people that say, "I haven't any use for this poor white trash," and you don't have to take the back track more than a mile on this sort of people before you find out who their grandfathers were and what they did.

"The Lord is my Shepherd, I shall not want." I'll say to you this morning that if you have confidence in God you'll never want for anything. "He maketh me to lie down in green pastures." Sister, be conscious that God is your Father and do your duty, and you will lie down in green pastures. That's a position of ease. "Lie down in green pastures"—not on the rocks or in the wilderness where the wolves prowl about, but "in the green pastures." I have nothing now, but when I get hungry I can get right up and go to eating all around me. "In green pastures." "He leadeth me beside the still waters." Oh, what a gracious picture. I have seen this picture on the walls of a parlor. The young sheep at the edge of the pool with the old sheep in the water; the little lambs playing on the banks, and it reflected their antics and gambols; and as I looked, I seemed to hear the old sheep say: "We have had enough for this time, and enough for tomorrow, and enough for evermore"; and such a picture of contentment I seldom ever looked at before.

### Our Shepherd Restores the Wandering

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." David naturally jumped from the idea of the sheep to the idea of human beings, you see. Did you ever stop to think how close we were all to sheep anyhow? They say, "Two heads are better than one, even if one is a sheep's head," but sometimes you strike a fellow with both, and that's bad. We're a kind of sheep anyway. It's natural for sheep to wander off and get lost, and when a sheep does get lost, it's the most defenseless thing in the world, and when you call it to come to you so you can shelter it, it just ups and runs away. You are that way, too. It's the most natural thing in the world for you to wander off from God, and when you do wander away, how defenseless you are, and while God has been calling you back all these years, you've been running the other way. Oh, how much we are like sheep! There are no real sheep here this morning, and therefore I am not afraid of offending them. Sheep! David gets away from the idea of

(Continued on page 6)

was a great meeting and we praise God for it all.

"At this writing I am in Detroit, Michigan, at the John R. Baptist Church. I had wondered before I got there if they had named this church after you, Dr. Rice; however, I find it is on John R. Street named for some notable of the city. We have already seen a great work to be done. 10 were saved the first Sunday, 3 Monday night, 3 more Wednesday night. There have been decisions every night aside from last night.

"I trust you are all well there at the Sword office, and when I get to Lansing, Illinois, with Dr. Anderson at the First Baptist May 3-17, I hope to run down and see you all again."

There were 23 professions of faith, 1 addition to the church by letter, and many other rededications in a two-week revival meeting at Cedar Hill Baptist Church, Cedar Hill, Missouri, held by **EVANGELIST BILL COMPTON**, 1801 College Street, Decatur, Alabama. The pastor, Rev. Bill Wideman, commends Brother Compton very highly as a "powerful preacher... vitally interested in winning the lost to Christ, as well as strengthening the local church." Both Brother Compton and Brother Wideman are graduates of Tennessee Temple Schools in Chattanooga.

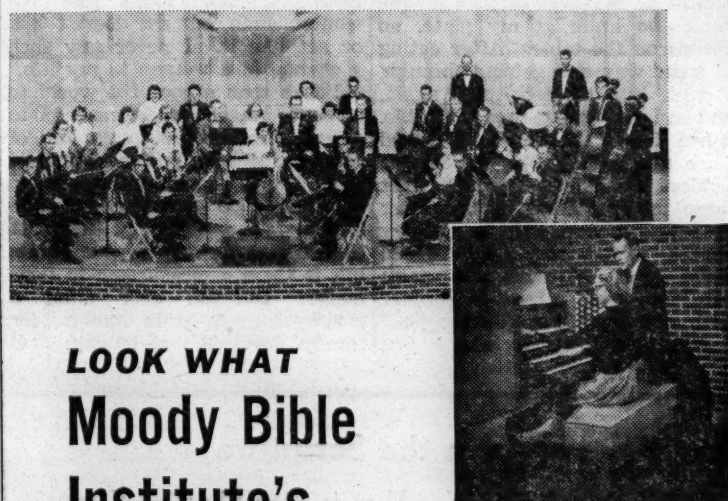
Grace Baptist Church of Tona-wanda, New York, Rev. Arthur F. Jones, pastor, enjoyed a real time of spiritual refreshment under the ministry of **EVANGELIST RALPH M. DAVIDSON** of Box 77, Coffeyville, Kansas, during the week preceding Easter and concluding Easter Sunday. 14 came for membership and baptism, with a goodly number of others coming to accept the Lord as Saviour. Many rededicated their lives to

the Lord under the preaching of the evangelist.

Easter week **EVANGELIST JACK VAN IMPE** of 14 Gage Street, Pontiac, Michigan, was in revival services with Calvary Baptist Tabernacle, Los Angeles, California. Under his ministry there were 16 saved, including one Catholic, and many others who came back from a backsliding condition to rededicate themselves to the Lord and soul winning. Pastor Pharis Scoggin says, "Many of our people are already starting to memorize Scripture portions, being inspired by the evangelist's ability to quote vast portions of the Word, some 4,200 verses."

**EVANGELIST ERNIE TONETTI** of 2239 South Fifteenth, Philadelphia 45, Pennsylvania, recently conducted a meeting in the Free Episcopal Church just west of Standardsville, Virginia, where Rev. Guy Trobaugh is pastor. The membership of the church is about 20; the church has a seating capacity of ninety. Two nights during the revival the altar was full, the evangelist reports, and one night the building was packed. He writes that 2 came to be saved and 1 for assurance. The crusade lasted from March 10 to 20.

The Efland Baptist Church at Efland, North Carolina, had a meeting March 25 to April 5 with **EVANGELIST FRANK DUNCAN**. Pastor Carl G. Gibbs writes that there were 27 saved and many rededicated their lives. He further adds: "Brother Duncan emphasizes house to house visitation. He also preaches to root and ground the local church members in the Bible. Our church has really been blessed by having Evangelist Duncan with us. He was in revival meetings forty-two weeks last year."



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## Mother, Home, Heaven

(Continued from page 5)

the sheep, and he says, "He restoreth my soul." We're getting to a point now, sisters. I want to impress on your mind, "He restoreth my soul."

When I was a pastor in the South I heard of the sickness of one of the members of my church. I was called there, and drove out of town about five miles. When I got out of my buggy I walked up the avenue to a beautiful country residence and rang the doorbell. Someone admitted me, and I walked in. The husband met me soon, and I saw such a sad and dejected look on his face. He asked me into the parlor, and when I went in I saw that everything there was covered with dust and all disarranged. Directly he returned, and asked me to walk into his wife's room. I walked in and up to the bedside, and there on the bed was the pale, sick wife; her hand was hot with fever, and a hectic flush covered her face. As I looked into her burning eyes and into her sunken cheeks, she said: "Oh, how much I'm suffering!" A suffering wife—a suffering mother. I don't believe there's one man in a thousand that's capable of sympathizing with a suffering wife, with a suffering mother. Sister, sometimes suffering is the fire that purifies the gold.

A suffering wife! Well, as I was about to say, I stayed at this house of my member, and was invited to dinner. As I entered the dining room I noticed everything was dirty and disarranged. When we left the room the children burst in, and the mother said, pettishly: "Nurse, take these children away; they almost break my head with their noise. Keep them out, nurse." Well, dinner was announced, and as I said, everything looked as if it was pitched on the table—no knife at my plate, no spoons on the table. After eating in some way and getting through, I came into the sick-room again, and had prayer and read the Bible. When I left the house I looked back and said: "Oh, there's the saddest home I ever saw." Just three months after that, after preaching one day at a country church, a red, rosy, bright-faced woman ran up to me and said: "Mr. Jones, do come to dinner with us today." "I don't know you," I said. "Well," said she, "you

must go anyway." "All right," said I, "if I must I guess I'll have to go."

So I got into my buggy and drove down the road after them, and they stopped in front of a beautiful country residence, and as we all walked up the steps three or four children rushed out on the porch and met the mother, and she took them all in her arms, and she hugged the little fellows, and romped and played with them like mad. We walked into the parlor, and I noticed how nice everything was kept, and how regular it looked. Then we walked into the family-room and everything there was as clean as a pin and elegantly arranged, and we then went out to dinner. The dinner was fit for a prince, and she presided so elegantly, and the husband looked so happy, and the children looked so gleeful. When I got in my buggy, after it was all over, and drove down the avenue, I looked back over my shoulder, and I said: "That's the happiest home I ever saw." And, sisters, that was the very same house I was at before. So changed I didn't recognize it. One time mother was sick; next time she was restored.

Sister, there's as much difference in your home with your poor soul drooping and perishing, and your soul feasting upon God and growing in grace and righteousness. Just as much difference in your soul as there was in that home I described—in a physical sense. In a thousand homes I've known I've seen such a marked difference. If you will get your soul toward light, and get full of love to God and man, and go home today and live there two weeks that way, your husband will have to call in a neighbor to identify you. He'll say: "This looks like the same woman, but she doesn't talk or act like it. I never saw such a change in a woman in my life."

I'd as soon expect the world to come to an end right now as to expect some of you to get full of religion, because you're so full of other things you can't throw them out! How do you expect God to live in your home with you? You've a card-room in your house, but is there a grace-room in your house? Did you ever build a prayer-room in your house for family devotion, and say: "O

Christ, be thou an eternal guest in my house, and live here and abide with me forever"? Folks that have cards, and wine, and worldliness, and balls never have any room in their house for Christ! Never!

### A Mother Can Blight Her Children Early

We will never have redemption in this country until we get mothers restored to love and harmony with God. Never, never! Here are Mary and Annie. Mary is eight and Annie is six years old. Husband comes home to dinner, and wife says: "Husband, do you care if next Wednesday night I give a little dance party to the children?" "A little party?" asks the husband. "Yes," says wife, "a little party." "Why, wife, the children are too young to be talking about parties." "Oh, yes," says wife, "everybody has dancing parties for the children. It's just a little, little, little party, that's all." "Why, wife, I tell you our children are too young to be thinking of dance parties." "Well," says wife, "that has always been your way. The Lord knows I sometimes wish we didn't have any children; they're in jail all the time, and can't see any pleasure at all; and the fact of the business is, I believe, you're going to ruin the children by the iron rod you're holding over them."

That's the Devil's way. The Devil came near getting old Job from bottom to top, when he got Job's wife against him and got her for him. You see, when the Devil gets a woman, he has a power. Well, the husband talks against it until he sees he's got to let up or have a row. You know what that means, don't you, sister? He knows he's got to say "Yes," or you'll pout about the house a whole week. I mean the women that ain't here—we never pout. This thing has to be carried out. Well, the children have a "little party." What is a little dancing party? Nothing but a big dancing party with short clothes on. That's all it is! And what is a big party? It's nothing but the anteroom to the ballroom. What's a ballroom? It's nothing but the anteroom to the dance hall. What's the dance hall? It's nothing but the anteroom to infinite and eternal disgrace and damnation!

Mothers train their children for the Devil and Hell, and by the time they're fifteen I'd as soon preach to a goat as to one of 'em! How many children have you seen in any of these meetings? It's gray hairs and grown-up people here. Our children, some of them, are trained by the circles they reside in to resist the Word of God, and they're as impervious to the truth as if they were seventy-five years old in sin. My experience among men is, I take in ten adults to one child. What's the matter? Mother, when it's too late, too late, you're going to call a halt. Mark what I tell you. There are incidents and scenes occurring in every city in America today that make the mother faint and swoon, and drop down and say, "Almighty God, am I to blame for this?" Read the daily papers! There's been things in the papers since I've been here that ought to have made every mother walk into the family-room and say, "Husband, children, we will call a halt!"

You say, some of you, "Why, Mr. Jones, if we do what you say, our children can't amuse themselves or have any pleasure." I'll say this much: If my children can't enjoy themselves without dances, and cards, and all that sort of things, then they can move out. They'll have to find another board-in-house. They can't eat my bread and run on that line! No, sir! I say, "You can rack out of here whenever this home doesn't suit you."

My Julia Baxter is only eight months old; and there are not five children in all Georgia that have more fun than mine do, and I won't let my children mix with these things! No, sir! The Lord pity our race that has degraded and groveled so low that it must go into all sorts of excesses to have pleasure.

### Two Girls and Their Mothers

Let me drop back a minute on two girls, one from this house and another from another house. You'll know them as soon as I

show them. Well, here are pictures of two homes:

The first picture: Little Annie walks in. Annie is six years old, and says, "Mamma, please ma'am, give me some thread for my needle," and mamma looks at her and says, "Yes, there you are again, you little vixen. You've wasted more thread than you're worth today, and you're always troubling me. Get on your bonnet and get out of the way and go and play." Annie drops her head and walks off.

Next day Annie comes in and says, "Mamma,"—mamma is busy at the machine,—"Mamma, give me some scraps for my doll dress." Mamma says, "I won't. You've wasted more scraps than you and the doll are worth. Don't bother me. Go away, and go over to Mrs. Brown's, and see if you can't devil her awhile." Little Annie drops her head and walks out of the door, and when she gets in the yard the tears come to her eyes and she sobs, "I wish I was dead—that's all I wish. Mamma never has a kind word for me."

The next day after, Annie comes in again and says: "Please, mamma, loan me your thimble." And mamma says: "Why, you little brat, you had that thimble yesterday and lost it, and it took me an hour to find it. I'll cut the blood out of you if I see you with that thimble any more." Annie goes out again crying, but this time she says: "I wish mamma was dead now—that's all I wish."

Next day Annie comes in and says: "Mamma, may I have the loan of your scissors?" Mamma snaps out: "No, you can't. Do you want to stick your eyes out, and be blind on my hands?"

Annie went on this way, day after day and year after year, and by and by she grew to be eighteen years old. I went to see her mother after she grew up, and mother draws down a corner of her mouth way below her chin and says to me: "I don't know what's the matter with my Annie. She's the worst girl in all this settlement, and Lord knows I've done my best for her."

I'll tell you another thing: If I were a widower and Annie's mother were a widow, I don't know which I'd take—the old woman or the daughter. I believe I'd take the old woman—she'd be dead and buried quicker. I have heard fellows say, when they married a lady, the father-in-law and all packed up traps and moved in on him. I don't know but what it's right after all. You ought to court the whole family and find them out. It is a question whether a man can get a first-class wife out of a third-rate family. Some of you mothers are raising wives for men that will be terrors. Mark what I tell you. I'm like the Irishman who said: "If I die there'll be one man who will regret my death." "Why, who is that?" said a fellow. "It's the fellow that gets my wife," replied the Irishman. This is an important question. As you train and raise your children up so they will do. What was the matter with little Annie? The trouble was she was just like her mother.

Here is another picture: Little Mary walks up to her mother who is sitting there quietly, and says: "Mamma, please give me some thread." "Yes, my darling, I will get it in a moment—I was just thinking about you; I want you to be a good girl; that is the one great desire of my heart." And

she gives Mary the thread.

Next day she comes in again. "Mamma, please give me some scraps for my doll dress." "Yes, dear. I was just reading a passage from the Scripture—'Remember now thy Creator in the days of thy youth.' Daughter, do you know what that means?" "No, ma'am." "It means you must commence now and be good." She gives the child the scraps. Little Mary walks out and says: "I just know I've got the best mamma that any little girl ever had."

Next day she came in again. "Mamma, please let me have your thimble." "Mamma is using it now, but I will let you have it after awhile. But do you recollect that verse I read to you yesterday?" "No, ma'am; but I recollect what it was you said—I must commence to be good now; and after I went out, I went into my room and kneeled down and prayed, 'God, help me to be like mamma.'" "Well, my darling, mamma has not said prayers yet this morning. Will you come into the closet with me?" And they went together and shut the closet, and about that time a thousand delighted angels rushed in. They wanted to get in and see what God was going to do for mother and Mary. And when the two came out little Mary still had hold of mamma's finger. A tear that would not stain an angel's cheek trickled down her cheek. An angel crystallized it in his hand and flew immediately back to Heaven among the other angels and said: "Here is a crystallized tear of a sweet little girl that mother is training for everlasting joy and bliss and Heaven."

And so the home training goes on, and by and by there is a little eighteen-year-old girl, the pride of her mother's heart, a blessing to the poor, to the community, and to the church; a blessing to all around her. And the community says: "Look what a sweet, pure girl Mary is!" Do you want to know how it comes? Mary is just like that sweet mother of hers.

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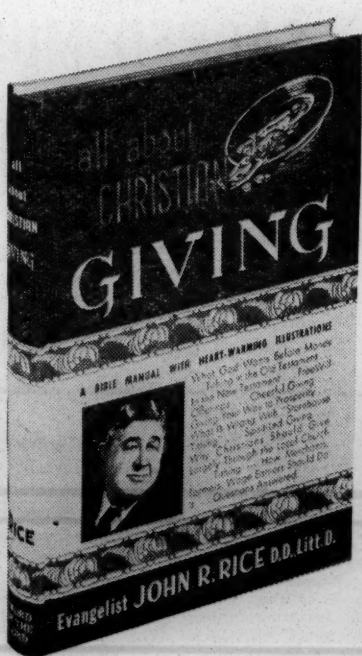
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## The Road to Sodom

(Continued from page 1)

promised, was ashamed to be seen in fellowship with the Gentile Christians when the Jewish leaders from Jerusalem were coming down! But Paul rebuked him openly to his face and put the rebuke in the Bible for millions to read. There we are told that even Barnabas "was carried away with their dissimulation."

All through his ministry Paul faced this problem, the drifting away of Christians. John Mark quit on the missionary journey, and Barnabas was more concerned to please the halfhearted Mark than to help Paul carry on the great work!

In II Timothy 1:15 Paul, in jail for the Gospel, wrote, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." Again Paul says, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (II Tim. 4:10). I do not wonder that Paul admonished the young Timothy to be faithful in preaching the Word. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:3).

And these Scriptures throughout the New Testament do not prophesy simply a "final apostasy." They simply foretell what is the course of Christianity from the first. With frail men with a carnal nature constantly dragging us down, only by constant struggle do men stay true to Christ and be willing to be crucified and bear the reproach of the Saviour.

The "New Evangelical movement" is a part of this constant attrition, this drifting away from solid foundations, this backsliding from fundamental truths. On every hand we can see this tendency being manifest. Yea, we can even feel the tug of the world in our own hearts. We too would like to be popular, would like the approval of scholars, would like to stand high in the denominations. We too would like the great crowds and plenty of money. All of us have to "take heed to yourselves" as Paul admonished the preachers at Ephesus as well as to "beware of false prophets, which come to you in sheep's clothing" (Matt. 7:15), as Jesus commanded.

### Heartbreaking Recent Examples of the Drift Away From the Bible

Let me mention again with sadness some recent examples of men who have drifted away from the historic Christian faith.

Evangelist Chuck Templeton was a newspaper man in Toronto. He was converted, got a burden for souls, was led into a powerful ministry. He did not have very much doctrinal background, but he loved the Lord, he had great zeal. He organized the Avenue Road Church in Toronto, led in building a tremendous church building. I have preached again

and again in that great stone auditorium seating an estimated 1,700 when it was packed to the doors. Chuck Templeton left that work to be an evangelist for Youth for Christ, and was greatly blessed all over America.

Chuck Templeton was a close friend of Dr. Billy Graham and other "New Evangelical" leaders.

Templeton did not have much educational background for preaching. So he was advised to go to Princeton. It is true he would sit at the feet of infidels, but Princeton was just oozing with scholarship! He went to Princeton.

Then Templeton was advised, as was Dr. Billy Graham, that it would be wise to run with modernists in order to have prestige and crowds, and who knows—he might sometime win a modernist! So he became an evangelist for the National Council of Churches, then for the predominantly liberal Presbyterian Church.

Now a year or so ago I read in a seven-page article in the *Toronto Globe* the sad story. Chuck Templeton had renounced the ministry. He openly confessed that he had such serious doubts about the Bible and this Christian faith he could no longer preach. He gave up the ministry and was now writing television skits for Jackie Gleason and others, and maintaining a TV program.

My heart weeps as I think about Chuck Templeton. How could that unlettered and charming young man who came from a Nazarene background, who had no theological training, no Christian maturity, out-talk all the smart modernists when he was advised to listen to them? His marriage is broken by divorce, and he frankly says that if he had not lost his faith and quit the ministry there would have been no divorce.

Another case is Sherman Roddy. He was educated in Wheaton College. He went to Eastern Theological Seminary. Of course Eastern Theological Seminary plays up to the modernistic leadership of the Northern Baptist Convention, and has been notorious for friendship with modernists, but it had prestige!

Roddy's background had been good. He had even led a church at Amsler, Pennsylvania, out of the Northern Baptist Convention and into the Association of Regular Baptist Churches. I understand. He went five years on the faculty of the Denver Conservative Baptist Theological Seminary. We suppose that it was the influence of Eastern Baptist Seminary, the influence of the New Evangelical leader Dr. Vernon Grounds, and the modernists and modernism with which these and others like them put Sherman Roddy in touch which led to his ruin. Now he recently came out in the *Christian Century* with an article renouncing fundamentalism. He says that the fundamental doctrines of the Bible are "utterly untenable." He says that the God of the historic Christian faith, as fundamentalists understand it, is a "sadistic God." His article specially mocks fundamentalists for saying that all

are sinners and need salvation by the blood, and derides fundamentalists for inviting sinners to be saved. Poor Sherman Roddy! He not only left fundamentalist ranks, but left the Baptist ministry, and is now assistant pastor of a modernistic Presbyterian church.

Remember that I am only quoting what these men themselves have published abroad. I do not give my own estimate of their position, but the position which they have boldly published for all to read.

In the January Information Bulletin of the Conservative Baptist Fellowship, it is announced that Dr. Culbert G. Rutenber has resigned after twenty years at Eastern Baptist Theological Seminary to accept a position at Andover—Newton, wholly controlled by modernists.

The Conservative Baptist Bulletin says:

"Gradually Dr. Rutenber has become more and more identified with left-wing social action activities. One case is the NEW YORK TIMES story of December 21, 1955, entitled 'Amnesty asked for Red in Jail.' It told about a plea signed by 46 left-wingers sent to the President urging that freedom be given immediately to 16 communists now in prison for conspiracy against our nation, and that charges be dropped against 180 other communists then awaiting trial or in process of appeal. Among the many modernist preachers linked up with this was Culbert G. Rutenber.

"Dr. Rutenber was so incensed about the formation of the CBA that he was constrained to go into print with a folder which received wide

distribution in which he tore the CBA 'limb from limb.' Dr. Rutenber is a 'brilliant scholar who caught the fancy of a multitude of young preachers now serving across this land. He was a frequent book reviewer for ETERNITY magazine, and is one of the New Evangelicals who gives further evidence that he is on the move toward the liberal camp. He follows Sherman Roddy, Charles B. Templeton, and a number of others. He will be associated on the same faculty with Nels Ferre, Wesner Fallaw, Rabbi Albert Isaac Gordon, and others."

There are many, many more cases of Christians drifting away from the historic Christian position and drifting into the fellowship of out-and-out unbelievers.

I think now of a young man who started out brilliantly in the Christian ministry. He got his college training at a fine fundamental school. He was premillennial, fundamental, evangelistic. But if he were to have a pastorate among Southern Baptists, he needed the prestige of Southern Baptist Seminary at Louisville, so he went to the Seminary. Now I sadly hear that he has given up his premillennial position and is an amillennialist. Instead of the clean Christian life he once lived, this preacher now smokes cigarettes and attends the movies. Now, I am told, he defends modernists, endorses the Revised Standard Version of the Bible. His father is a godly Bible-believing and very useful preacher. His mother is one of the best women I ever knew.

It is still true that "evil communications corrupt good manners" (I Cor. 15:33).

We are still commanded to

"have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

We are still plainly commanded, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John, verses 10, 11). The drift is on! Here is heartbreak for good Christians.

Now there are striking new cases which show the drift away from the historic Christian position, the drift towards spiritual Sodom.

### Dr. Ockenga Has Christian Science Editor and Leading Unitarian Speak at Church Anniversary

Dr. Harold J. Ockenga is pastor of the famous Park Street Church in Boston, was first president and is now chairman of the board of Fuller Theological Seminary at Pasadena, California. He was one of the founders, was the first president of the National Association of Evangelicals, and he openly announces that he is the founder of the "New Evangelical" movement. Dr. Ockenga has been a principal influence with Evangelist Billy Graham, helped bring him to Boston, and now has Dr. Graham as a new member of the board of directors of Fuller Seminary. They agree in having fellowship with unconverted men, enemies of the Bible, modernists and liberals.

In a bulletin of Fuller Seminary Dr. Ockenga announced that "we are not come-outers." Fuller Seminary was to train men, he said, to work in the principal de-

(Continued on page 8)

## A great book!

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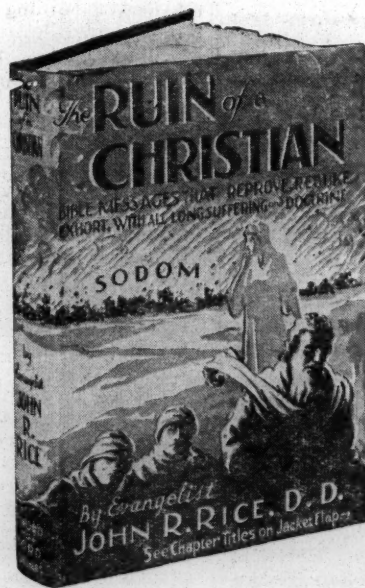
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"I do not know when I have read a book with more interest."—DR. W. W. MELTON, General Secretary Baptist General Convention of Texas.

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"I want to commend these sermons most highly and without any reservation whatsoever."—DR. HARRY J. HAGER, Pastor Bethany Reformed Church, Chicago.

"... a blessing from every paragraph."—A SAILOR IN THE SOUTH PACIFIC.



### CHAPTER TITLES

- |  |   |
|--|---|
| 1. The Ruin of a Christian                                 | Those Who Do Not Win Souls                                |
| 2. Lukewarmness — The Sin That Makes God Vomit             | 8. "Speak Not Evil One of Another, Brethren"              |
| 3. God's Slaughter Crew                                    | 9. Judge Not!   |
| 4. The Curse of Hidden Sins                                | 10. "Be Ye Not Unequally Yoked Together With Unbelievers" |
| 5. The Sin of Lying  | 11. Washing Dirty Feet                                    |
| 6. "Break Up Your Fallow Ground, and Sow Not Among Thorns" | 12. A New Start   |
| 7. The Seven-Fold Sin of                                   |   |

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## My Grace is Sufficient for Thee

When sin-stained, burdened and weary,  
From bondage I longed to be free,  
Then came to my heart a sweet message:  
"My grace is sufficient for thee."

Though tempted and sadly discouraged,  
My soul to this refuge will flee,  
And rest in the blessed assurance;  
"My grace is sufficient for thee."

My bark may be tossed by the tempest  
That sweeps o'er the turbulent sea—  
A rainbow illumines the darkness:  
"My grace is sufficient for thee."

O Lord, I would press on with courage,  
Though rugged the pathway may be,  
Sustained and upheld by the promise:  
"My grace is sufficient for thee."

Soon, soon the warfare will be over,  
My Lord face to face I shall see,  
And prove, as I dwell in His presence:  
"My grace is sufficient for thee."

—John Three Sixteen



## The Road to Sodom

(Continued from page 7)

nominations, and not to encourage them to come out and protest against or break fellowship with modernists. He has been a leader in drawing men away from the belief in the imminent return of Christ, that is, looking for Christ's possible return at any moment, and teaching no rapture until after the tribulation period. And a number of other teachers in Fuller Seminary follow him in this.

Dr. Ockenga was recently announced as speaking in a Unitarian Church. Last fall he was speaker for the notorious Chicago Sunday Evening Club where generally only modernists speak and where he was to be followed by E. Stanley Jones, Nels F. S. Ferre, Tillich, I think, and other notorious liberals, but no fundamentalists.

The newest step of Dr. Ockenga down this road of fellowship with unbelievers is reported in a newspaper clipping sent me by a First Baptist pastor in a Massachusetts city. He says:

"The enclosed clipping is from the New Bedford (Mass.) Standard-Times of Saturday, February 28th, and should be self-explanatory.

"I am pastoring a church on

— In our church and in my ministry I have taken a clear-cut stand on the fundamentals of the faith. I have been a reader of THE SWORD for many years and have received much blessing from it. I must be honest; I have not been in agreement with you on your criticism of men such as Billy Graham, Vernon Grounds, and many others personally known

"Other speakers included Representative Laurence Curtis (R. Mass.), Lieutenant-Governor Murphy, State Senator John E. Powers (D. Boston), the Rev. Dana McLean Greeley, president of the American Unitarian Association; the Very Rev. Charles H. Buck, Jr., dean of the Cathedral Church of St. Paul, representing the Episcopal Diocese of Massachusetts, and Erwin D. Canham, editor of the Christian Science Monitor."

The good pastor underlined the names of two of the speakers as reported in the New Bedford Standard-Times write-up. These were "the Rev. Dana McLean Greeley, president of the American Unitarian Association," and "Erwin D. Canham, editor of the Christian Science Monitor."

One speaker was not only a Unitarian, but the president of the Unitarian denomination. Another speaker was not only a Christian Scientist, but the editor of the Christian Science Monitor.

I do not suppose that these men talked at this Park Street Church anniversary against the deity of Christ, but certainly neither of them believes in the deity of Christ.

Neither one trusts in His blood for salvation, neither one is a Christian in the Bible sense. To recognize such men as Christians, and have them speak for the church is clearly forbidden in the Scriptures. It was against men such as these that the Scripture plainly warns, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the

er positions. . . . This attitude helps to explain its crusade against the Revised Standard Version of the Bible. No study was made by the Fundamentalists of the canons of lower criticism or the delicate shades of meaning in Hebrew and Greek idioms. Such scholarly labor was considered unnecessary. Fundamentalism believes that liberals corrupt whatever they touch; and since liberals shared in the translation of the Revised Standard Version, the work is ipso facto heretical."

There are some startling things in the above mentioned book.

First, this is a handbook of Christian theology in which Dr. Edward John Carnell joins in with Dr. Van Dusen of the Union Theological Seminary, New York; with Dr. Gilkey of Chicago Theological Seminary connected with the University of Chicago; with Reinhold Niebuhr; and with Visser 't Hooft of the World Council of Churches, in A Handbook of Christian Theology. The very fact that he would join with such a crowd to define theology looks mighty bad for Fuller Seminary.

But when one reads what he has to say, one can understand why these notorious liberals would be glad to have him join them in defining theology. He says that fundamentalism "has the least grace," "distrusts courtesy," that it "has cut itself off from the general stream of culture," says that to the fundamentalists "such scholarly labor was considered unnecessary." That is the slanderous misrepresentation of modernists and infidels, but far more harmful when narrated by a Christian.

Heretofore Dr. Carnell has openly defended and argued for the use of the Revised Standard Version, since it is generally used by some of their professors and defended now by Dr. Fuller.

How would the late father of Dr. Charles Fuller, the father whose money went to build this Seminary—how would his honest fundamental heart feel towards such a blasphemous attack on fundamentalists?

Lot is pitching his tent towards Sodom, and moving there rapidly.

### Dr. Alan Redpath of Moody Church Joins Notorious Chicago University Liberals on Program of Church Federation

Heretofore we have mentioned that in the Moody Church News for October, 1958, Dr. Alan Redpath, the pastor, wrote:

"Monday, September 29th. I attended a minister's retreat at Evanston under the auspices of the Church Federation of Greater Chicago. Nearly 400 ministers were present as today marks the inauguration of a three-year plan for membership visitation throughout the whole area. I found this to be a most stimulating experience. Men of different outlooks and denominations were drawn together with one common purpose, that of personal evangelism, which of course is the New Testament approach. We were greatly challenged by the message of Dr. Ferre, president of Andover-Newton Theological School."

Ferre has constantly taught the sinfulness of Jesus, denied His deity, said He could have been the son of a blond German soldier in the Roman army camp near where Mary lived! But Dr. Redpath praises this infidel!

In 1955 Dr. Redpath's book, *Victorious Christian Living, Studies in the Book of Joshua*, was published. Now the book of Joshua to the most casual reader makes plain that the children of Israel were to have no peace, were to make no treaties, were to tolerate no intermarriage or fellowship with the ungodly people of the land of Canaan. Again and again we are told how men, women, and children in every city were utterly destroyed except in the case of Rahab and her family who turned to serve the true God. And Joshua and Israel are rebuked for making peace with the Gideonites when it had been commanded that they should utterly be destroyed. This strong and emphatic doctrine and practice of separation from ungodly people Dr. Redpath seems not even to have noticed. The book is devotional, not doctrinal nor expository. But note the great violence to the Bible doctrine of

separation as taught and practiced in the book of Joshua. In the following passage are two paragraphs which we quote from pages 47 and 48 of Dr. Redpath's book on *Victorious Christian Living* which purports to be "Studies in the Book of Joshua."

"On the left is the Pharisee, proud of his religion, proud of his law, proud of his theology, a fundamentalism which continually adds to the commandments of the law, and carefully dots all its i's and crosses all its t's. Refusing fellowship with anybody who does not agree with him, the Pharisee is as useless and helpless to meet world needs today as the liberal; from behind his fundamentalist barrier, he argues with his brother about this belief and that, and displays little love and charity—all in the name of a theoretical fundamentalism."

"On the right, liberalism—bankrupt, beaten; on the left, fundamentalism—broken, baffled. In the name of heaven, let the army of God attack, for between the defeated liberals and the broken fundamentalists there is a center position. From the man in the fundamentalist camp let us take all his creed, and all his faith, all his beliefs in the Word of God. Let us not sacrifice one word of them, God helping us! From the man in the liberal camp let us learn from his love, his sincerity, and his open-heartedness. Let us take the best from both camps, and, in the name of the Lord Jesus, attack!"

Now if this is a true interpretation of Joshua, it would mean that the Israelites, God's chosen people, under His laws and trying to follow Him, with many mistakes and errors, ought to have joined in heartily with the godless people of the land of Canaan. So Dr. Redpath could say, "From the man in the Israelite camp let us take all his creed, and all his faith, all his beliefs in the Word of God. Let us not sacrifice one word of them, God helping us! From the man in the heathen and Canaanite nations let us learn from his love, his sincerity, and his open-heartedness. Let us take the best from both the Israelites and the Hittites, the Perizzites, Hivites, the Jebusites, Canaanites, and Amorites, and in the name of the Lord Jesus, attack!" So Dr. Redpath would brazenly lecture from the book of Joshua. But it does violence not only to the book of Joshua, but to the Bible doctrine of separation taught in practically every book in the Bible.

Note the sneer at fundamentalism, the historic position of the Moody Memorial Church under former pastors Moody, Torrey, Dixon, Paul Rader, Philpott, Ironside! Note the praise for the infidels who hate the Bible and spit on the blood. Not one good word for the fundamentalists, though he very graciously will allow us to keep our faith in the Word of God, just so we take in the liberals too! But note the praise for the liberal, the modernist, the infidel who is not a Christian in the historic sense. Dr. Redpath says, "His love, his sincerity, and his open-heartedness." So Dr. Redpath teaches the unconverted natural man, who is really so nice that Dr. Redpath admires him immensely, and the converted, born-again fundamentalist who believes the Bible, but whom Dr. Redpath finds so hateful, should join together and "attack!" Attack what? When you have admitted that the infidel is just as good as the Bible believer, there is nothing to attack. When you have taken the Devil into the church, then there is nothing for the church to attack. When you have put the infidel, the enemy of Christ and the historic Christian faith, in the pulpit, there is no Gospel to preach. When you have put the modernist in the denominational program, there is nothing fit for a Christian to support.

And Dr. Redpath made similar statements in his Founder's Week address at Moody Institute a few years back. Dr. Culbertson in *Moody Monthly* said that he could not have fellowship with a man who calls the God of the Old Testament a dirty bully, as Bishop Oxnham said, or with a man who thinks that Jesus may have been the illegitimate son of a blond

German soldier in the Roman army, as Nels Ferre said, but Moody Institute has had Dr. Redpath since that time, even this year, on a Founder's Week program, and Dr. Culbertson did not now want THE SWORD OF THE LORD to publish that address which Dr. Culbertson then made!

Dr. Bob Ketcham took the matter up with Dr. Redpath very earnestly and kindly, and received only rebuke and scorn for his trouble.

But Dr. Redpath continues his fellowship with modernists. From *The Blu-Print* we learn that Dr. Redpath, who attended the Chicago Church Federation meeting to hear Nels Ferre speak and praised Ferre in *Moody Church News*, has now been a speaker for the same group, along with notorious modernists. *The Blu-Print* in March said:

"Dr. Alan Redpath, Moody Church pastor in Chicago, was one of the main speakers at Chicago Church Federation Rally last Tuesday at the International Amphitheatre. Speaking with Dr. Redpath was Dr. Gerald C. Brauer, dean of the Federated Theological Faculty (including Unitarians) at the University of Chicago. One of the big wheels of this rally was Dr. John A. Gardner, administrative chairman of the iniquitous 'Festival of Faith' at the S. F. Cow Palace in 1955." More steps on the road to Sodom!

We are reminded that Dr. Redpath was one of three men then working as a committee to bring Dr. Billy Graham to Chicago.

Dr. Redpath thinks that the modernists have more love, sincerity, and open-heartedness than born-again Christians, fundamentalists who believe the Bible. He praises the so-called righteousness of these enemies of Christ and the Bible. But good Christians remember that all such so-called righteousness of unconverted men is only filthy rags in God's sight, and it ill becomes a Christian to be praising the righteousness of infidels and asking that they be included in the churches and in the fellowship of believers.

### Dr. Bernard Ramm Defends Those Who Deny Complete Inspiration of the Bible

We thank Dr. Archer Weniger for calling to our attention the growing looseness of the "New Evangelicals" on the matter of the inspiration of the Bible.

*"New Evangelicals and Verbal Inspiration"*

"Dr. Bernard Ramm in the March *Eternity*, p. 40, reviews J. I. Packer's book, *Fundamentalism and the Word of God*. . . . I do not believe Packer can deny these two theses: (1) that God could have propagated Christianity without the Scriptures; and (2) that orthodoxy does not depend upon a certain theory of inspiration." He cites Warfield who said, "Let it not be said that thus we found the whole Christian system upon the doctrine of plenary inspiration. . . . Inspiration is not the most fundamental of Christian doctrines, nor even the first thing we prove about the Scriptures." Ramm states further, "After all, the Bible is a BOOK recording these facts, AND NOT THE REALITIES THEMSELVES. And therefore the deepest issue is the character and status of THESE REALITIES THEMSELVES. Because Packer builds his case on a single foundation, he has trouble in really analyzing somebody who has orthodox convictions (at least in part) but does not hold to plenary, verbal inspiration. Thus, he is quick to call them either liberals or hovering close to liberalism."

"It is quite evident that the New Evangelicalism is getting the Christian public ready for the scuttling of the doctrine of verbal inspiration, since it is not essential to what is defined as 'orthodoxy.'"

Dr. Bernard Ramm is Director of Graduate Studies in Religion at Baylor University. He is the author of a book *The Christian View of Science and Scripture* in which he teaches that the genealogies of the Bible are unreliable, that the writers of the Bible were limited in what they wrote by their own lack of knowl-

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## The Price of Revivals

A short while before Dr. J. B. Chapman passed away, he was addressing a gathering of preachers, when he said, "We have reached the place where one man plays a handsaw and another gives a 'Life's Story,' gathering a big crowd and we call that a revival. No! that is not a revival; that is a farce. Tears, sweat, and blood are the price of a revival, and some of us are not willing to pay the price."—*Herald of Holiness*

to me and whose ministries have blessed my heart and soul. When I read the enclosed article with its reference to the Unitarians and the Christian Scientists taking part in such an auspicious occasion as Park Street's anniversary, I admit that I was shaken. These last few days have been ones of much soul-searching and meditation. I cannot say that I yet agree with your position but I know my eyes have been opened to the dangers of 'running with the crowd.' Needless to say, the fundamentalist cause has been dealt a serious blow by Park Street's and Dr. Ockenga's action. New England is difficult enough to preach the Gospel in; it will be more so now."

That is an honest letter from a good man who is troubled. We agree when he says, "Needless to say, the fundamentalist cause has been dealt a serious blow by Park Street's and Dr. Ockenga's action. New England is difficult enough to preach the Gospel in; it will be more so now."

The clipping from the New Bedford Standard-Times of February 28 says:

"Boston, February 28—Parishioners of a great and venerable Boston church were told last night that Asians are determined to 'have their hour' and will pay any price to get it. Speaking with great earnestness to a rapt overflow dinner audience at the 150th anniversary of the Park Street Church, the Rev. Robert Pierce said . . ."

Dr. Bob Pierce, president of World Vision Inc., was the principal speaker. Then the closing two paragraphs of the news article say, "Other Speakers":

"The 1,600 diners, who overflowed into all rooms adjacent to the main ballroom, heard the pastor of their church, the Rev. Harold J. Ockenga, review the founding, and the guiding principles of the church, 'prayer, sacrifice and testimony,' the latter a reference to the church's far-flung missionary work.

Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

Abraham stayed in the hills but Lot pitched his tent toward Sodom!

### President Edward John Carnell of Fuller Seminary Mocks and Slanders Fundamentalists and Fundamentalism

We quote the following from *The Blu-Print*, published by Foot-hill Boulevard Baptist Church, edited by Dr. G. Archer Weniger.

"Edward John Carnell and Fundamentalism"

"A Handbook of Christian Theology by Meridian Books, Inc., contains articles by several modernists: Van Dusen, Reinhold Niebuhr, Gilkey, Douglas Horton, and Visser 't Hooft. One chapter is by the Fuller Seminary president, entitled 'Fundamentalism.' Some quotes: 'Fundamentalism is an extreme right element in Protestant orthodoxy. . . . Fundamentalism is a paradoxical position. It sees the heresy in untruth but not in unloveliness. If it has the most truth, it has the least grace, since it distrusts courtesy and diplomacy. . . . Fundamentalism is a lonely position. It has cut itself off from the general stream of culture, philosophy, and ecclesiastical tradition. This accounts, in part, for its robust pride. Since it is no longer in union with the wisdom of the ages, it has no standard by which to judge its own religious pretense. It dismisses non-Fundamentalistic efforts as empty, futile, or apostate. . . . Fundamentalism is now a religious attitude rather than a religious movement. It is a highly ideological attitude. It is intransigent and inflexible; it expects conformity; it fears academic liberty. It makes no allowance for the inconsistent, and thus partially valid, elements in oth-



## The Road to Sodom

(Continued from page 8)

edge and by the Hebrew culture, and in which he advocates a "progressive creationism" which seems another name for theistic evolution.

A careful student will note, in this quotation from Dr. Ramm, a very suggestive likeness to the position of Barth and neo-orthodoxy. And it shows further steps on the road to spiritual Sodom being traveled by the New Evangelicals.

### What Should Bible-Believing Christians Do in Face of the Drift Away From the Bible Constantly Going On?

We believe that there are at least four duties that the Bible-believing Christian has in relation to the New Evangelicals and the drift away from God and the Bible and historic Christianity now going on.

First, he should do what Paul commanded the elders of Ephesus to do on this very matter, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). Take heed that you are not led off. If you put too high a value on scholarship, too high a value on brotherly love, and particularly if you place too high a value on peace and not enough on fidelity to Christ and faithfulness to the Word of God, you may be led into sin. And every pastor must take heed to lead his church. THE SWORD OF THE LORD must be accountable to God to lead its readers. We must beware of the evil trend, if Abraham is not to follow Lot down into Sodom. Oh, we ought most earnestly to pray about ourselves, that God will help us to see straight and be willing to suffer reproach and be in the minority, in order to be true to Christ and the Bible.

Second, the Bible-believing Christian must be reconciled to being misunderstood and being attacked. The New Evangelicals never attack modernists, they only slander and abuse and berate and misrepresent Bible believers. Not once in all these campaigns in the last two years has Dr. Billy Graham denounced the modernists, but he has scoffed at the fundamentalists, saying that God has bypassed them, that they are only Pharisees, that they are jealous and envious, etc. *Christianity Today*, the *Christian Life* magazine, *Eternity* magazine, Fuller Seminary, and Denver Conservative Baptist Seminary, through their spokesmen, have joined in the hue and cry against old-time Bible believers, those mighty giants of the faith in a past generation, and those who, great or small, are standing true to Christ and defending the faith in opposing modernism in this generation. The "New Evangelicals" do not go to the Bible to find what the Bible says about yoking up with unbelievers, but they simply attack and slander and misrepresent the character and motives of Bible believers, even as Dr. Redpath did in print.

The Lord Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:34-39).

The way of the Bible believer who will be true to Christ is the way of reproach, a way of misunderstanding and abuse and persecution and misrepresentation. So it was in Bible times and so it is now.

Third, Bible believers must carry on the fight. If we obey Christ and follow the plain commands of the Scripture, we have no choice. We must "preach the word; be instant in season, out of season;

reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). It is no true Bible preaching which does not reprove, rebuke and exhort. We must "earnestly contend for the faith," because the Bible says it is "needful" (Jude 3). Do not try to water down the term or evade the honest intention of it by urging people to "contend without being contentious."

In *Christianity Today* Dr. Carl Henry had a series of articles headed, "Shall We Renew the Fundamentalist-Modernist Controversy?" But that heading was either thoughtless or dishonest. The controversy between God and the Devil, between faith and infidelity, between Bible believers and enemies of the Bible has never ceased. Some soldiers who ought to be in the front line of the battle have deserted and are A.W.O.L. (absent without leave), and it is rather presumptuous for one of them to now ask others a question about whether we should renew the war. There has been no war for cowards and traitors and deserters perhaps, but there has been a war all along for people who obeyed the Bible and contended for the faith, as we are commanded to do.

In this article I have named names and have given exact quotations. Is it right and proper to call by name these men who compromise, these men who go down to Sodom? Well, the Bible tells us

about Lot's going to Sodom. It tells us about the compromise of Solomon and of Asa and of Jehoshaphat and of Samson and Peter. Since the Bible names these Christians who compromised and tells of the sad consequences, is it not a proper plan?

Paul plainly told in the second chapter of Galatians how Peter compromised and how he rebuked the compromising apostle openly before all. Paul tells us how Barnabas was led astray too with Peter. And God had it written down in the Scriptures for millions to read. It was right for Paul to rebuke Peter, and right to say so publicly and in print. And Paul plainly said, "Demas hath forsaken me, having loved this present world," and he named Phygellus and Hermogenes (II Tim. 1:15) among those who turned away from him, and Alexander the coppersmith as a church man who had done him much harm. Yes, we ought to answer the false accusations and the unscriptural arguments of those who would lead the churches back into the National Council of Churches, would lead the Conservative Baptists back into the Northern Baptist Convention, would lead Nazarenes, Free Methodists, and others back into the apostate Methodist denomination. We should oppose and answer all those who want to yoke up the ox and the ass, want to have the Devil's crowd run God's business and intimidate and control God's men.

Love? Yes, but more love for Christ and the Bible than for a Peter warming by the enemies' fire, or for a Solomon marrying

Pharaoh's daughter, or for a Jehoshaphat making league with wicked Ahab. We should have more love for God's honest and true prophets than for the men who assail and besmirch their name. We should be careful about facts. We must be sure to keep soul winning the main thing. We must be warm-hearted, good Christians, but we must be honest and when necessary reprove and rebuke sin and expose sin and betrayal. Thus we will obey the plain commands of the Bible and will follow the plain examples so often given there.

And fourth, Bible-believing Christians should put their money where their prayers and convictions are. I have a letter from a brother who wants to know whether or not he should put money into Moody Institute. I waited and waited to answer; I wanted to say yes. But now I feel I must tell him and others—yes, give your money to Moody Institute provided you want to promote the kind of messages which Dr. Alan Redpath gives on the Founder's Week program, sneering at fundamentalists and boosting modernists. Should you give money to support Fuller Seminary? Yes, if you want to join Dr. Carnell in his fellowship with modernists, in his boosting of the Revised Standard Version, and his slanderous attack on Bible believers. If your heart goes that way, then put your money there. But if you pray for the truth, and preach the truth, and have convictions about the truth, then put your money in Christian institutions and support Christian men

who are true to Christ and the Bible, not only in doctrine but in fellowship.

Do not misunderstand me; I believe that there are more half-hearted and lukewarm Christians who have weaker convictions than there are out-and-out Christians and defenders of the faith. Those who run with modernists themselves have plenty of money to support the men and institutions who praise modernists, and they should do it.

A dear Christian woman, a member of Moody Church, writes me in great distress asking me to recommend another church in northwest Chicago to which she can move her membership from Moody Church. She cannot in good conscience continue to support the program in which she does not believe. There are plenty of people who can. Let Bible believers put their money behind Bible believers and friends of Bible believers. Surely if God leads you to pray and teach a certain way, He will lead you to give the same way. Do not be a hypocrite by putting money back of that which your convictions oppose and which you think dishonors God. Love and pray for Christians who compromise, but support those who suffer reproach by being true.

Pitching one's tent toward Sodom is a sad road. And it will lead many others to ruin as it led Lot, and as it has led in the cases of Chuck Templeton and Sherman Roddy and others. But out in the mountains alone, Abraham and God have sweet fellowship without calling the men of Sodom brethren!



THEODORE EPP AND THE TWO RADIO CHOIRS

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BACK TO THE BIBLE BROADCAST uses radio, literature, and missions to fulfill the great commission

"Why don't some of you radio preachers come to Nebraska?" This statement, made by a friend, was God's challenge to Mr. and Mrs. Theodore H. Epp to begin the Back to the Bible Broadcast ministry, in Lincoln, Nebraska, May, 1939. Beginning as a 5 day-a-week, 15-minute program over a 250-watt station, Back to the Bible now has more than 1,500, 30-minute releases each week, which can be heard around the world. As the main speaker, Mr. Epp preaches some 250 sermons each year on the Broadcast. The response of all kinds from radio listeners is nearly one million letters per year.

**STUDIOS** Back to the Bible studios are now equipped for stereophonic production of music. More than 1,350 tapes are made and shipped each week. On May 1, the 6,603rd consecutive program was released.

**MUSIC** Choir and quartet members also assist in the work of the Broadcast home office.

**SATURDAY FOR YOUTH** Saturday is Youth Broadcast day, with music furnished by a choir of 26 school-age youngsters. The Danny Orlis story, a serial, written with the problems of teenagers in mind, is presented each week, and later published in book form.



Queen Elizabeth

**BRANCH OFFICES** Back to the Bible now has nine branch offices in various countries. They are located in Canada, Britain, Jamaica, France, Ceylon, the Philippines, Germany, Australia, and South Africa. More than half of the mail we receive in Germany comes from behind the iron curtain.

Radio Luxembourg, Europe's most powerful station, releases the program to the subjects of Queen Elizabeth in Britain.

### MISSIONS

The foreign missionary work falls into four divisions: the general promotion of world missions; the support for 237 missionaries, channeled through the Broadcast; the numerous major missionary projects, such as hospitals, printing presses, trucks, boats, etc., sponsored each year; and the 333 missionary broadcasts released each week in 30 countries. Of these programs, 310 are in English and 23 in French and German.

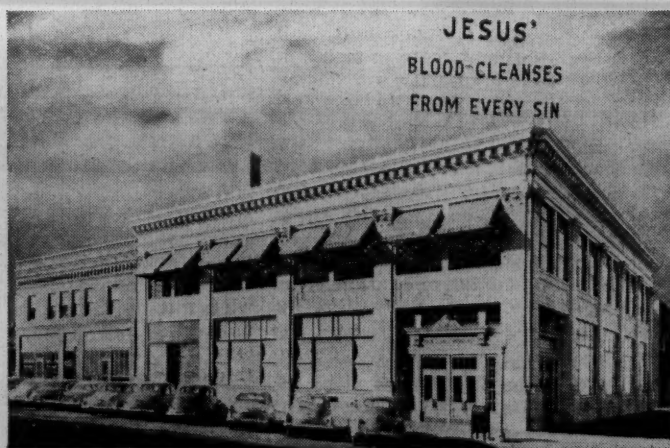
Billy Graham told Mr. Epp that he and his team listened to the Broadcast during one of their overseas campaigns.

**LITERATURE** In 1958, the Broadcast sold, or distributed free of charge, approximately 5,800,000 pieces of gospel literature. This



Billy Graham

Pointing men everywhere to Christ



A free radio schedule available from Back to the Bible Broadcast, Lincoln, Nebraska

figure includes 4,000,000 copies of the monthly publications, "Good News Broadcaster" and "Young Ambassador," and 1,800,000 copies of books, pamphlets, and tracts. Its two book clubs have a circulation of 100,000 books annually.

The "Monthly Literature Supplement" offered on the daily broadcast is very popular with Back to the Bible listeners. A book is given free on the program during each month. In 12 months nearly 800,000 booklets are distributed free in this way.



## Controversy May Be a Duty!

Controversy in religion is a hateful thing. It is hard enough to fight the devil, the world, and the flesh, without private differences in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed and permitted without protest or molestation.

It was controversy that won the

battle of the Protestant Reformation. If the views that some men hold were correct, it is plain we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to images and relics to this very day!

Away with such trifling. There

are times when controversy is not only a duty but a benefit. Give me the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and we are never safe. The other frightens and alarms for a little season. But it is soon over and it clears the air. It is a plain scriptural duty to "contend earnestly for the faith once delivered to the saints" (Jude 3).

—Bishop J. C. Ryle.

# "Great Chapters of the Bible"

## Esther 8 A Brave Queen Saves Her People

### Clues Across

- 1, 2, and 5 "light, and gladness, and joy, and honour"
- 8 "straightway the spirit of him" Mark 9
- 9 "Ye shall find the wrapped in swaddling clothes" Luke 2
- 10 Hadassah's other name (Esther 2)
- 13 first and last initials of 2 mighty men: a hunter (Gen. 10:8); the father of Hadad (Gen. 36:35)
- 15 "which is written in the king's name, . . . may man reverse"
- 16 initials of Jacob's two wives (Gen. 29:16)
- 17 "reverse the letters devised by Haman the son of Hammedatha the" (Esther 3)
- 18 "where is he, that durst presume in his heart to so?" Esther 7
- 19 "Why make ye this, and weep?" Mark 5
- 20 "sent letters by posts . . . and dromedaries"
- 22 "riding upon ass" Zech. 9
- 23 "waters cast up mire and" Isa. 57
- 26 a charge
- 27 "he them on safely" Psa. 78:53
- 28 father of Kish (I Chron. 8:33)
- 30 a man whose children went back to Jerusalem (Ezra 2:57)
- 32 first two letters of Esther's cousin (Esther 2)
- 33, 36, 39 "The Jews had, and gladness, and honour"
- 40 son of Judah (Gen. 38:3)
- 41 "and the sacrifices of the dead" Psa. 106:28
- 43 same as 40 across
- 44 city from which men were brought to Samaria (II Kings 17:24)
- 45 "For all the promises of God in him are yea, and in him" II Cor. 1
- 46 "Then the king held out the sceptre toward Esther"
- 47 "treasures hid in the" Deut. 33
- 48 first and last letters of what

waiting on the Lord does (Isa. 40:31)  
49, 50 "The Jews had light, and gladness, and joy, and honour"

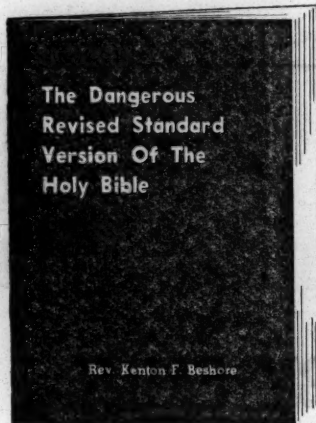
### Clues Down

- 1 "from India unto Ethiopia, an hundred and seven provinces"
- 2 woman who killed Sisera (Judg. 4:21)
- 3 "Ye do, not knowing the Scriptures" Matt. 22
- 4 "Why could not cast him out?" Mark 9
- 5 "him they have upon the gallows, because he laid his hand upon the Jews"
- 6 the son of Malluch (I Chron. 6:44)
- 7 "forgave him the" Matt. 18
- 8 "Ahasuerus sat on the of his kingdom" Esther 1
- 11 "the posts that rode upon mules and camels went out"
- 12 "three days I fell sick" I Sam. 30
- 14 "wilt thou also not spare the place?" Gen. 18 (two words)
- 17 one of the men slain by the Jews (Esther 9:8)
- 18 "Withhold not . . . to whom it is" Prov. 3
- 21 "to take the spoil them for a prey"
- 24 "If I have found favour his sight"
- 25 "from me the way of lying" Psa. 119:29
- 29 "If it the king"
- 30 "Hatach, . . . whom he had appointed to upon her" Esther 4:5
- 31 "The copy of the writing for commandment"
- 34 father of Shuppim and Huppim (I Chron. 7:12)
- 35 the man hanged on his own gallows
- 37 the race of the Ethiopian eunuch of Acts 8
- 38 "love, neither can floods it" Song of Sol. 8
- 39 a son of Nebo (Ezra 10:43)
- 42 "shall not see our last" Jer. 12
- 45 a good king of Judah (I Kings 15:8)

for correct, prompt answers to  
**Puzzle Number 18**

## The Dangerous Revised Standard Version Of The Holy Bible

By Kenton F. Beshore



Probably the publication of no other volume in modern times has stirred the white heat of controversy in religious circles as has the release of the Revised Standard Version by the religious left-wingers. Thousands of earnest Christians wondered if the translation were trustworthy and if not, why not.

This little volume by the pastor of the First Baptist Church of Oceanside, California, was written to prove the untrustworthiness of the so-called "new" Bible. He calls attention to: (1) The unbelieving men who made the translation; (2) Its adoption of paraphrases which in no way can be justified as accurate translations; (3) Its failure to indicate words which the translators supplied, but which are not in the original (heretofore indicated by italics); (4) Its Unitarian tendencies and general attempt to 'play down' the deity of Christ as shown, for example, by its refusal in most cases to use the pronouns for the Lord Jesus Christ which it reserves for deity; and, (5) The extensive use in the Old Testament of textual emendation by conjecture, indicated in the footnotes by the symbol 'Cn.'

## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers, according to the clue numbers given. Entries will not be returned.
3. In order for you to receive this week's prize, *The Dangerous Revised Standard Version of the Holy Bible*, your entry must be postmarked by midnight, May 11, 1959. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 18 will

## Why Go to Hell . . . ?

(Continued from page 1)

Him by faith is immediately saved and will go to Heaven at the end of the way.

Is our salvation by works or by grace through faith? If we are saved by our own works there was no need for Christ to take the long journey from Heaven to earth and to die on the cross. No, the Bible plainly teaches that salvation comes through the grace of God. Heaven becomes ours when we accept Christ by faith.

### I. Let Us Think First of Heaven

#### 1. First, There Is a Heaven

The Bible tells us so. Jesus said that there were many mansions in His Father's house, that He was going there to prepare a place for us, and that He would come again and take us to those mansions. Paul said that he wanted to depart and be with Christ, and where Christ is Heaven is. Paul said to be absent from the body was to be present with the Lord. Paul said, 'For me to die is gain.' Paul said, 'If our earthly house . . . were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (II Cor. 5:1). He said that as we have borne the image of the earthly, so shall we bear the image of the heavenly. The writer of Hebrews says that God has prepared a city for those who are not ashamed of God. Then as we go through the book of Revelation, we see God showing John many pictures of Heaven. You just can't read your Bible without knowing that there is a Heaven.

Reason tells us so. Things are all topsy-turvy in this world. Good men suffer and bad men prosper. Christians have a hard time and sinners "live it up." Is it going to be that way forever? No, God is a just God. He is going to straighten things out. He has a Heaven for His children where the bad things of this earth can never touch them.

Once there was a man by the name of Hitler. He trampled everything good under foot in his ruthless climb to power. He put thousands of people to death and precipitated a war where hundreds of thousands were killed.

On the other hand, we see a good man here in America. He feels that God wants him to serve Him somewhere in the world. He gives up everything in America—his friends, his loved ones, his chance for prosperity. He goes to the neediest place in the world and ministers to the poor people of that place. He heals their sick, teaches their children, leads them to a better way of life and tells them of Christ and prepares them for eternal life. Now what does reason say?

appear in the May 22 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. *Save these coupons!* They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return the extra copies. Please limit all correspondence to only necessary items, and always include your complete address.

### Answer to Puzzle No. 15

THE KING MADE  
H HO NARROW V  
YOUNG THESE I  
DOR I IT L  
LO O O G IT  
A COVENANT HA  
WHO EL S RAIN  
IJ DO TURNS  
BEFORE THEM W  
UR SARA A BE  
REMITA WATER  
N A AM WOE  
TO HOUSE LORD

Reason says that Hitler should be punished and the missionary should be rewarded. So God has provided a place called Heaven, where He will reward those who have followed Him and served Him. Reason tells us that there should be a Heaven.

The longings of the human heart tell us that there is a Heaven. In every heart God has placed this longing. When the American Indian buried his dead, his bow and arrow were buried with him and they said that he had "gone to the happy hunting grounds." They were simply expressing the longing in their hearts for a better place. God has placed within us the longing for something better than this world offers. He never made a fish with fins to swim until He made an ocean for him to swim in. He never made a bird with wings to fly until He made the air for him to fly through. And God never put the instinct of immortality into the human soul until He provided a Heaven to satisfy all his longings.

#### 2. Next, People Do Go to Heaven

Moses and Elijah came back to earth hundreds of years after they had lived and talked to Jesus on the Mount of Transfiguration. Where had they been all these years? They had been up in Heaven with God. When the rich man went down into Hell, he saw Lazarus in "Abraham's bosom." That was the Jewish expression for Heaven. He was simply saying that Lazarus was there and Abraham was there.

On the Isle of Patmos God opened the door of Heaven and let John look in. He saw Jesus in Heaven, but he also saw a great multitude that no man could number. When he asked who these people were, the answer came back, "These are they which . . . have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Because of this washing they were in Heaven.

Paul said that if in this life only we have hope, we are of all men most miserable. What was he saying? He was saying that there was something beyond this life, something to hope for, something to which we can look forward. This world is not the Christian's home. He was born into it, but then he is born again into eternal life. At the end of the way God is waiting to take him to his real home.

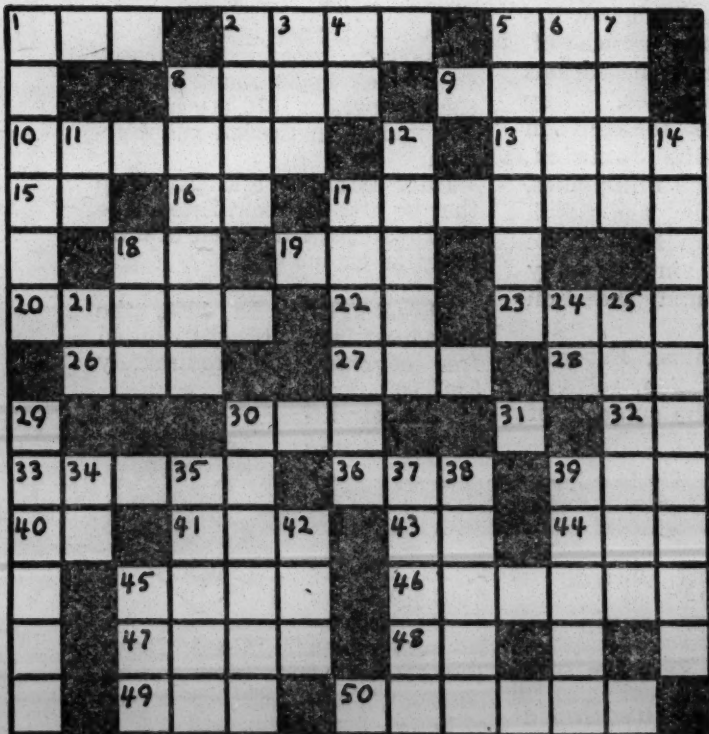
#### 3. How Do Men Get Into Heaven?

Not simply by being good. We have often heard someone say, "I have been a good man, so I guess I will get there all right." Once I was called to the bedside of a dying man in North Carolina. He was not a Christian, and it was too late for me to be of any help to him. His wife fell on her knees

(Continued on page 11)

Deadline: May 11, 1959

Puzzle No. 18



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois  
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## Why Go to Hell . . . ?

(Continued from page 10)

by the side of the bed and wept. The nurse in attendance said, "You mustn't weep for him; he is better off. He was a good man and he has gone to Heaven." But let me tell you that it takes more than human goodness to get into Heaven. You cannot show me in the Bible where it says that any man can get to Heaven by character.

We don't get to Heaven by simply joining the church. Some churches take the children who are twelve years old, give them instructions in a class, and then on Easter Sunday the whole class joins the church. Many of them have never felt themselves lost sinners. They have never experienced a repentant and contrite heart. They have never looked to Christ in saving faith.

Before anyone joins a church something must happen in his heart. He is not ready to join the church until he has experienced the new birth. If you simply join the church without some inner transaction, it will mean no more than joining a club or a lodge. Show me in the Bible where it says that any man can be saved or get to Heaven by joining the church.

We don't get to Heaven by being

baptized and partaking of the Lord's Supper. These are outer things and salvation is an inner thing. If baptism and the Lord's Supper could save a man, he could go ahead and live the most sinful life in the world, then go under the water or partake of the Lord's Supper once in a while and be ready for Heaven. But this is not the way. God said something about this in the Old Testament. He told the people that they were going through their religious forms, but that their hearts were far from Him. He said He was sick of it, because it meant absolutely nothing.

If baptism could save, I could set a fee of \$100.00 for each baptism. Then I could find a million people who wanted to hold onto sin in this life, and yet find Heaven at the end of the way. I would baptize all of them, and soon I would be a millionaire. But baptism does not open the gates of Heaven. Show me in the Bible where baptism and the Lord's Supper can take a man to Heaven.

We don't get to Heaven through our gifts. Some years ago another preacher invited me to go to a church barbecue in a large southern city. The church was going to use the proceeds of this dinner to

pay off their church debt. Of course, that is the wrong way to pay a church debt. We are to support our churches through our tithes and offerings. But I went out with this friend and found that there were ten thousand people present on that occasion. It took them several hours to feed all of these people.

A member of the church said to me, "One man furnished all this food for us to use at this barbecue." I said to her, "That man must be a wonderful Christian." And she said, "That's just the trouble; he is not a Christian and he hopes by these gifts to pay his way to Heaven." If you owned all the oil wells in Texas, and gave a million dollars a day to the church, you could not buy your way into Heaven. Show me in the Bible where it says that a man's gifts will get him into Heaven.

There is only one way to get to Heaven. You must come to God as a lost sinner, humbly feeling your need of salvation. You must genuinely repent of your sin; you must sincerely trust Jesus Christ as your personal Saviour. All of this happens on the inside. Then as a proof of what has happened on the inside you must confess Christ before the world. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

So I ask this question again—

why will men go to Hell when it's so easy to get to Heaven?

### II. Now Let Us Think About Hell

#### 1. The Bible Tells Us That There Is a Hell

I don't need to read every passage in the Bible, but will give you just a few:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—John 3:18.

"... He that believeth not the Son shall not see life; but the wrath of God abideth on him"—John 3:36.

"And in hell he lift up his eyes, being in torments"—Luke 16:23.

"... and shall be tormented day and night for ever and ever"—Rev. 20:10.

"And whosoever was not found written in the book of life was cast into the lake of fire"—Rev. 20:15.

#### 2. Some People Do Go to Hell

Jesus tells us about one. He was a rich man. He dined sumptuously every day. He wore fine clothes. He enjoyed life. Then he died and went down to Hell. He looked up into Heaven and saw the poor man, Lazarus, enjoying himself. Then the man in Hell cried out unto Abraham, "Send Lazarus and let him dip his finger in the water and put it to my tongue, for I am tormented in this flame." There he was in Hell, suffering untold agony.

Why did he go to Hell? Was it because he was rich? No, he tells us himself that he was there because he did not repent of his sins. He went his way through life, leaving God out. He loved this world only, so there was nothing left for him at the end of the way but Hell.

A man was preaching on Hell in a tent revival. A fellow who wanted to heckle him said, "You've been talking about Hell; where is Hell?" And the wise preacher answered, "At the end of a Christless life." You can go on your way without Christ through this world, but there will be no hope for you at the end of the way.

#### 3. How Can You Keep Out of Hell?

Here is Heaven over here with all of its joys—here is Hell with all of its sorrows. When you do what is necessary to get to Heaven, you will escape Hell. Repent of your sins and trust Christ as your Saviour and all will be well.

There are two lives that you can live—the Christian life or the sinner's life. There are two decisions that you can make—to receive Christ or reject Him. There are two leaders that you can follow—Satan or the Saviour. There are two destinies for your soul—Heaven or Hell. God gives you the privilege of making the choice. Which will it be?

Let me close with a contrast. When a famous infidel came to the end of the way he cried out, "I am taking a fearful leap into the dark." He died without Christ and without hope. But Stonewall Jackson, the Confederate general, was a devoted Christian. One night he was riding back to his own troops through the darkness. His men thought that the enemy was approaching and fired upon this group of soldiers. Stonewall Jackson was fatally wounded. He lingered for a day or two. The doctors did the best they could for him. Just before death came he closed his eyes and said, "Let us pass over the river and rest under the shade of the trees." And his soul went out to be with God.

How is it going to be with you? Will it be life or death? Will it be sin or the Saviour? Will it be Heaven or Hell? "Why go to Hell when it's so easy to get to Heaven?"

#### Yes, It Is Easy But—

You have read this fine sermon by Dr. Herschel Ford, and now let the editor earnestly urge you to decide for Heaven instead of Hell.

Yes, it is true that it is so easy to go to Heaven, but many men will not be saved because they love their sins. It is easy to be saved for people who are tired of

## Walking Revival!

Newspapermen went down from London to report at first hand the marvelous happenings of the great Welsh revival at the turn of the century. On their arrival in Wales one of them asked a policeman where the Welsh revival was. Drawing himself to his full height he laid his hand over his heart and proudly proclaimed: "Gentlemen, the Welsh revival is inside this uniform!" He had caught the holy fire.

—Power

sin, people who want forgiveness, people who in their hearts want peace with God and want to become children of God. The way to Heaven is easy for people who are willing to turn their heart from sin and run to Christ for salvation and forgiveness. (But salvation is impossible for a man who still intends to go on with sin and does not want to change his way. Salvation is for penitent sinners, not for sinners who wish to stay in their sins and do not want any change of heart.)

If you will turn to Christ and salvation today, I beg you first, honestly in your heart turn from sin to trust in Christ. He died for you. He wants to save you today. The whole price is paid, the offer is open, the arms of the Lord Jesus are held out to you. He loves you and wants to save you. The moment you come to Him in your heart, depend on Him, trust Him, that moment He will forgive and save you.

If you will take Christ as your Saviour today, please sign the decision form below, copy in a letter and mail to the editor at once. In Jesus' name do it now.

Evangelist John R. Rice,  
Editor, THE SWORD OF THE LORD  
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read the sermon by Dr. Herschel Ford on "Why Go to Hell When It Is So Easy to Go to Heaven?" I realize that I am a poor sinner who needs saving. I honestly want God to forgive my sins and change my heart and make me a Christian. I believe that Jesus died to save me and wants to forgive me. So here and now I turn from my sin, I trust Jesus to forgive me. I trust Him now, this moment, to be my own personal Saviour. I will set out to live for the Lord Jesus and will claim Him openly as my Saviour.

Please tell Dr. Ford of my decision and write me a letter of encouragement and help in living the Christian life now that I have trusted Christ.

Signed \_\_\_\_\_  
Address \_\_\_\_\_

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"Twenty-nine years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis, walked down the corridor of the Old Testament art-galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of the Psalms where the Spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David, the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the lily of the valley where sweet spices filled and perfumed my life.

"I entered the business office of Proverbs and on into the observatory of the Prophets where I saw telescopes of various sizes pointing to far off events, concentrating on the bright and morning Star which was to rise above the moonlit hills of Judea for our salvation and redemption.

"I entered the audience room of the King of kings, catching a vision written by Matthew, Mark, Luke and John. Thence into the correspondence room with Paul, Peter, James and John writing their Epistles.

"I stepped into the throne room of Revelation where tower the glittering peaks, where sits the King of kings upon His throne of glory with the healing of the nations in His hand, and I cried out:

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

—The Watchman-Examiner.

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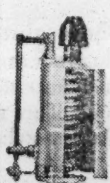
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Then one day we saw a Vitasafe ad in a magazine. It told us about men like my husband who had once felt tired and run-down, who had lost their pep and energy. It said that this condition may be caused by an easily corrected vitamin-mineral deficiency in their diets and that thousands of people had increased their vitality and strength through the famous Vitasafe Plan. It offered to send a trial 30-day supply of powerful Vitasafe High-Potency Capsules so we could discover for ourselves whether my husband could be helped.

We had nothing to lose, so we sent in the coupon. Results? Well all I can say is my husband now seems to have more strength, pep and stamina than he has had in years. I really think we get more enjoyment out of life than we had for years!

If you, too, would like to discover how much the Vitasafe Plan can do to help you feel stronger and more vigorous, take advantage of this generous trial offer right now!



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dl-Methionine	10 mg.	Vitamin B <sub>2</sub>	2.5 mg.	Cobalt	0.04 mg.
Glutamic Acid	50 mg.	Vitamin B <sub>6</sub>	0.5 mg.	Copper	0.45 mg.
Lemon Bioflavonoid	50 mg.	Vitamin B <sub>12</sub>	2 mcg.	Manganese	0.5 mg.
Complex	5 mg.	Niacin Amide	40 mg.	Molybdenum	0.1 mg.
Vitamin A	12,500 USP Units	Calcium	40 mg.	Iodine	0.075 mg.
Vitamin D	1,000 USP Units	Pantothenate	4 mg.	Potassium	2 mg.
		Vitamin E	2 I.U.	Zinc	0.5 mg.
		Folic Acid	0.5 mg.	Magnesium	3 mg.
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